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HISTORY
OF
CHRIST CHURCH
GARDINER, MAINE.

US 11373.10.5

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J. H. Gardiner.

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J. H. Gardiner.

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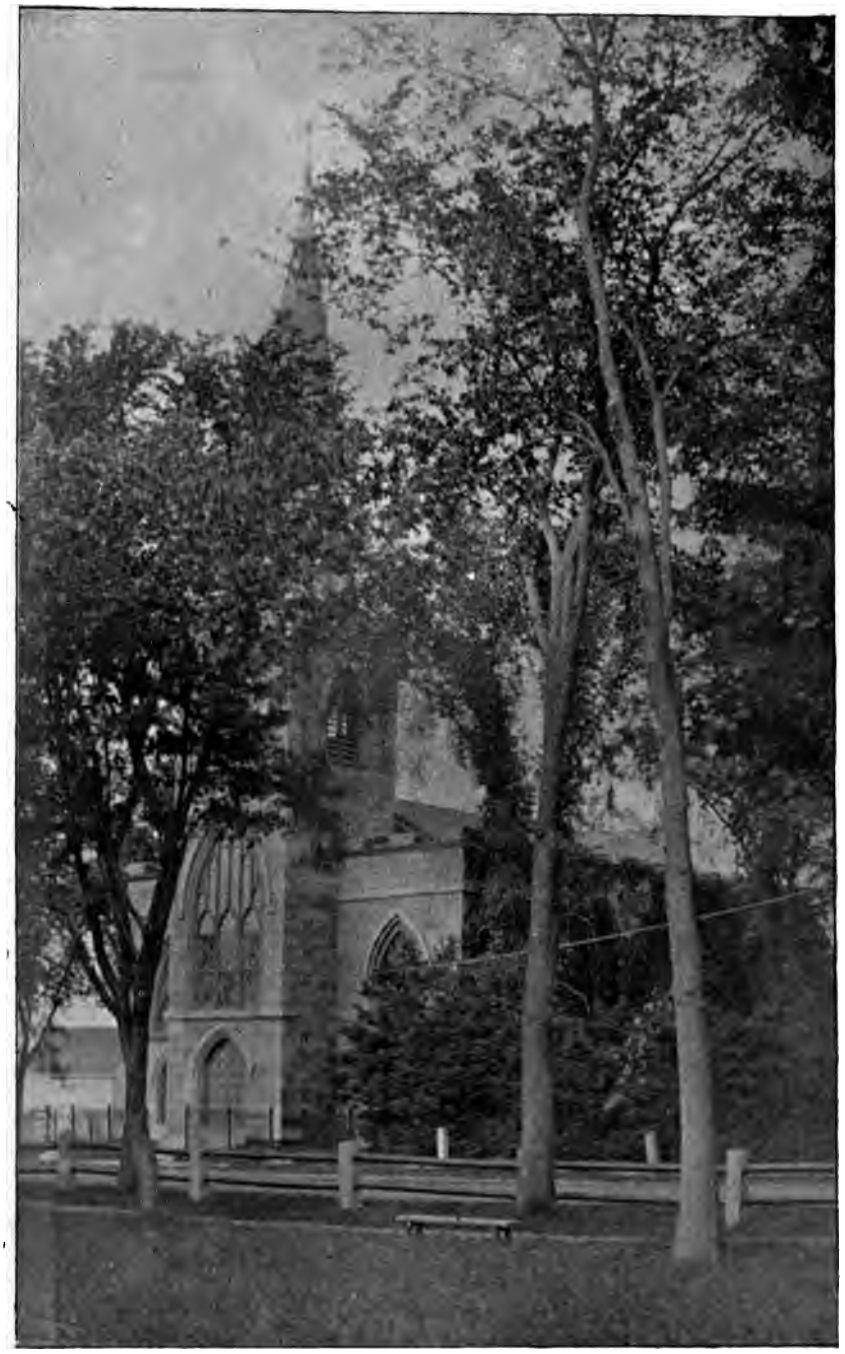

CHRIST CHURCH, 1893.

CHRIST CHURCH,

GARDINER, MAINE.

ANTECEDENTS AND HISTORY,

BY

EVELYN L. GILMORE.

GARDINER:
THE REPORTER-JOURNAL PRESS,
1893.

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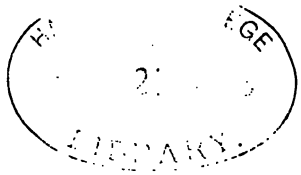
US 11373.10.5



PREFACE.

In the following sketch of an old and venerated church, it has been found necessary to rely much upon the traditions of the neighborhood. It is hoped, however, that the reader will be lenient to the imperfections of the work, and that it may serve, at least, to embody some few facts which are fading from the memory of Gardiner's churchmen.

The writer desires to express her sincere thanks to all who have aided in her undertaking, and have kindly furnished her with references, manuscripts, or anecdotes. She duly acknowledges her indebtedness to the Massachusetts Historical Society for the use of its unpublished collection referring to Dr. Sylvester Gardiner and his family.

Upon this, the hundredth birth-day of "old Christ Church," there can be none among us who does not rejoice in the fairness of her past story, and wish her God's grace for the future.

EVELYN L. GILMORE.

Gardiner, Maine, March 28, 1893.

AUTHORITIES CONSULTED.

The Records of the Parish.

The Records of the State.

The Collections of the Maine Historical Society.

Portions of the Reports of the Society for Propagating the Gospel in Foreign Parts. [Selected by Mrs. Anne Richards from books in the British Museum.]

The Missionary Reports of Christ Church.

The History of the American Episcopal Church. By Wm. Stevens Perry, D. D., LL. D., Bp. of Iowa.

Mss. of the Mass. Historical Society.

The Journals of the Protestant Episcopal Church.

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The History of the Eastern Diocese. By Calvin R. Batchelder.

The History of Maine. By Joseph Williamson.

The Frontier Missionary. By Rev. W. S. Bartlett.

Quincy's History of the Boston Athenæum.

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Goold's Portland, Past and Present.

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Memoir of the Rt. Rev. George Burgess. Edited by the Rev. Alexander Burgess.

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The Episcopal Church, Gardiner, Me. An article by "Malpha," published in the Portland Transcript.

Ancient Dominions of Maine. Rufus K. Sewall.

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The Christian Journal for February, 1821. An article on Christ Church, Gardiner, Maine.

THE RECTORS

OF

GARDINER'S EPISCOPAL PARISH.

---

1. The Rev. Joseph Warren, Sept. 1, 1791–July 20, 1796.
2. " James Bowers, July 20, 1796–April 19, 1802.
3. " Samuel Haskell, July 11, 1803–June 1, 1809.
4. " Aaron Humphrey, June 1, 1810–April 19, 1814.
5. " Gideon W. Olney, Sept. 27, 1817–April 10, 1826.
6. " Eleazar M. P. Wells, March 8, 1827–Sept. 17, 1827.
7. " Thomas T. W. Mott, Aug. 9, 1828–March 20, 1830.
8. " Isaac Peck, April 19, 1830–Oct. 26, 1831.
9. " Joel Clap, May 12, 1832–March 24, 1840.
10. " William R. Babcock, July 8, 1840–Oct. 1, 1847.
11. The Rt. Rev. George Burgess. Oct 4, 1847–April 23, 1866.
12. The Rev. John T. Magrath, April 23, 1866–Oct. 18, 1868.
13. " Christopher S. Leffingwell, Feb. 7, 1869, May 1, 1879.
14. " Leverett Bradley, Sept. 14, 1879–Sept. 12, 1884.
15. " Charles L. Wells, Nov. 24, 1884–Jan. 12, 1888.
16. " Allen E. Beeman, April 2, 1888.

OFFICERS OF THE PARISH.

Year	Clerk.	Wardens.	Vestrymen.
1793.			
	Barzillai Gannett.	William Barker, Henry Smith, Ebenezer Byram.	Henry Dearborn, Seth Gay, Jedediah Jewett.
1794			
	Barzillai Gannett.	Ebenezer Byram, Seth Gay, Jedediah Jewett.	Benjamin Shaw, William Barker, Henry Smith.
1795			
	Barzillai Gannett.	William Barker, Jedediah Jewett, Henry Smith.	Seth Gay, Barzillai Gannett, Reuben Moore.
1796			
	Barzillai Gannett.	Jedediah Jewett, Reuben Moore, Ebenezer Byram.	Henry Dearborn, Henry Smith, Reuben Moore.
1797			
	Barzillai Gannett.	Reuben Moore, Stephen Jewett, Seth Gay.	Jedediah Jewett, Ebenezer Byram, Peter Grant, Seth Gay.
1798			
	Barzillai Gannett.	Henry Dearborn, William Swan, Reuben Moore.	Jedediah Jewett, William Barker, Ebenezer Byram, Peter Grant.
1799			
	Barzillai Gannett	William Swan, Rufus Gay, Reuben Moore.	Jedediah Jewett, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1800		
Barzillai Gannett.	William Swan, Rufus Gay, Reuben Moore.	Jedediah Jewett, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant.
1801		
Barzillai Gannett.	William Swan, Rufus Gay, Reuben Moore.	Jedediah Jewett, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant.
1802		
Barzillai Gannett.	William Swan, Rufus Gay, Reuben Moore.	Jedediah Jewett, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant.
1803		
Barzillai Gannett.	William Swan, Rufus Gay, Reuben Moore.	Seth Gay, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant.
1804		
Barzillai Gannett.	William Swan, Rufus Gay, Reuben Moore.	Seth Gay, Jedediah Jewett, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant, Samuel Elwell.
1805		
Barzillai Gannett.	William Swan, Rufus Gay, Reuben Moore,	Seth Gay, Jedediah Jewett, William Barker, Barzillai Gannett, Ebenezer Byram, Peter Grant, Samuel Elwell.

YEAR CLERK.	WARDENS.	VESTRYMEN.
1806		
Barzillai Gannett.	Barzillai Gannett,	Seth Gay,
	Rufus Gay,	Jedediah Jewett,
	Stephen Jewett,	Ebenezer Byram,
		Peter Grant,
		William Swan.
1807		
Barzillai Gannett.	Barzillai Gannett,	Jedediah Jewett,
	Rufus Gay,	Jedediah Jewett,
	Stephen Jewett.	William Barker,
		Ebenezer Byram,
		Peter Grant,
		James Parker,
		William Norton.
1808		
Barzillai Gannett.	Barzillai Gannet,	Jedediah Jewett,
	Rufus Gay,	William Barker,
	Stephen Jewett,	Ebenezer Byram,
		Peter Grant,
		James Parker,
		Simon Bradstreet,
		James Marston,
		Rufus Gay.
1809		
Rufus Gay,	Ebenezer Byram,	Jedediah Jewett,
	Rufus Gay,	William Barker,
	Stephen Jewett.	Peter Grant,
		James Parker,
		Simon Bradstreet,
		James Marston,
		Robert H. Gardiner.
1810		
Rufus Gay,	Ebenezer Byram,	Jedediah Jewett,
	Rufus Gay,	William Barker,
	Stephen Jewett.	Peter Grant,
		James Parker,
		Simon Bradstreet,
		James Marston,
		Robert H. Gardiner.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1811		
Rufus Gay,	Ebenezer Byram,	Jedediah Jewett,
	Rufus Gay,	William Barker,
	Stephen Jewett.	Peter Grant,
		James Parker,
		Simon Bradstreet,
		James Marston,
		Robert H. Gardiner.
1812		
Rufus Gay.	Robert H. Gardiner,	Jedediah Jewett,
	Stephen Jewett,	William Barker,
	Simon Bradstreet,	Ebenezer Byram,
		Peter Grant,
		James Parker,
		Simon Bradstreet,
		Rufus Gay,
		Edward Swan.
1813		
Edward Swan.	Robert H. Gardiner,	Jedediah Jewett,
	Sanford Kingsbury,	William Barker,
	Stephen Jewett,	Ebenezer Byram,
		Peter Grant,
		James Parker,
		Simon Bradstreet,
		Rufus Gay,
		Edward Swan.
1814		
Enoch Hale, Jr.	Robert H. Gardiner,	Simon Bradstreet,
	Stephen Jewett,	Rufus Gay,
	Daniel Woodward.	Edward Swan,
		John Stone,
		Sanford Kingsbury,
		William G. Warren.
1815		
Enoch Hale, Jr.	Robert H. Gardiner,	Ebenezer Byram,
	James Marston,	Simon Bradstreet,
	Frederic Allen.	Rufus Gay,
		William G. Warren,
		Stephen Jewett,
		Sanford Kingsbury.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1816		
Enoch Hale, Jr.	Robert H. Gardiner, Frederic Allen, James Marston.	Simon Bradstreet, Rufus Gay, William G. Warren, Stephen Jewett.
1817		
Enoch Hale, Jr.	Robert H. Gardiner, Jacob Davis, Fred Davis.	Simon Bradstreet, Rufus Gay, William G. Warren, Stephen Jewett.
1818		
Moody Noyes.	Robert H. Gardiner, Jacob Davis, Ebenezer Byram.	Simon Bradstreet, Sanford Kingsbury, Rufus Gay, William G. Warren, Stephen Jewett, Daniel Woodward, Moody Noyes.
1819		
Moody Noyes.	Robert H. Gardiner, Stephen Jewett, John Savels.	Ebenezer Byram, Peter Grant, Sanford Kingsbury, Simon Bradstreet, Rufus Gay, Jacob Davis, Samuel Jewett.
1820		
Charles W. Dustin.	Robert H. Gardiner, Stephen Jewett, John Savels.	Ebenezer Byram, Peter Grant, Sanford Kingsbury, Simon Bradstreet, Rufus Gay, Jacob Davis, Samuel Jewett.
1821		
Charles W. Dustin.	Robert H. Gardiner, Stephen Jewett, John Savels.	Ebenezer Byram, Peter Grant, Sanford Kingsbury,

YEAR, CLERK.	WARDENS.	VESTRYMEN.
		Simon Bradstreet,
		Rufus Gay,
		Edward Swan,
		Jacob Davis.
1822		
James Bowman.	Robert H. Gardiner,	Ebenezer Byram,
	Stephen Jewett,	Peter Grant,
	John Savels.	Simon Bradstreet,
		Sanford Kingsbury,
		Rufus Gay,
		Edward Swan,
		Jacob Davis.
1823		
James Bowman.	John Savels,	Ebenezer Byram,
	Stephen Jewett.	Peter Grant,
		Sanford Kingsbury,
		Simon Bradstreet,
		Robert H. Gardiner,
		Rufus Gay,
		Edward Swan,
		John Stone,
		Daniel Woodward,
		Jacob Davis,
		George Evans,
		Jesse Jewett.
1824		
James Bowman.	James Marston,	Ebenezer Byram,
	Jacob Davis.	Simon Bradstreet,
		Robert H. Gardiner,
		Rufus Gay,
		Edward Swan,
		Sanford Kingsbury,
		William G. Warren,
		Stephen Jewett,
		Jacob Davis,
		Samuel Jewett,
		George Evans,
		Jesse Jewett,
		Silas Holman,

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1825		
James Bowman.	Robert H. Gardiner,	Ebenezer Byram,
	Silas Holman,	Sanford Kingsbury,
		Simon Bradstreet,
		Rufus Gay,
		Stephen Jewett,
		Daniel Woodward,
		Jacob Davis,
		George Evans.
1826		
Benjamin Hale.	Robert H. Gardiner,	Ebenezer Byram,
	Silas Holman.	Sanford Kingsbury,
		James Marston,
		Rufus Gay,
		Edward Swan,
		Jacob Davis,
		George Evans,
		Benjamin Hale,
		Daniel Nutting.
1827		
Henry B. Hoskins.	Robert H. Gardiner,	Ebenezer Byram,
	Edward Swan.	Simon Bradstreet,
		James Marston,
		Sanford Kingsbury,
		Rufus Gay,
		John Stone,
		Jacob Davis,
		George Evans,
		Silas Holman,
		Benjamin Hale,
		Daniel Nutting,
		Sylvanus Thomas.
1828		
Henry B. Hoskins.	Robert H. Gardiner,	Ebenezer Byram,
	Edward Swan.	Simon Bradstreet,
		Sanford Kingsbury,
		Rufus Gay,
		John Stone,
		Stephen Jewett,
		George Evans,
		Jesse Jewett,

YEAR.	CLERK.	WARDENS.	VESTRYMEN.
			Silas Holman,
			Daniel Nutting,
			Sylvanus Thomas.
1829			
	Henry B. Hoskins,	Robert H. Gardiner,	Ebenezer Byram,
		Sylvanus Thomas.	Simon Bradstreet,
			Rufus Gay,
			John Stone,
			Sanford Kingsbury,
			George Evans,
			Jesse Jewett,
			Edward Swan,
			Silas Holman,
			Daniel Nutting,
			Ezekiel Holmes.
1830			
	Edward B. Swan.	Silas Holman,	Simon Bradstreet,
		Sanford Kingsbury,	Seth Gay,
			James Marston,
			Ebenezer Byram,
			Robert H. Gardiner,
			Rufus Gay,
			Jacob Davis,
			Benjamin Cook,
			John P. Hunter,
			William B. Grant,
			John O. Craig,
			Enoch Jewett.
1831			
	Edward B. Swan.	Rufus Gay,	Seth Gay,
		Silas Holman.	Simon Bradstreet,
			James Marston,
			Robert H. Gardiner,
			Edward Swan,
			Sanford Kingsbury,
			Jacob Davis,
			Ebenezer Byram,
			George Evans,
			Benjamin Cook,
			William B. Grant,
			Enoch Jewett,
			Arthur Berry.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1832		
Edward B. Swan.	Silas Holman, Jacob Davis,	Seth Gay, Simon Bradstreet, James Marston, Robert H. Gardiner, Edward Swan, George Evans, John P. Hunter, Sanford Kingsbury, William B. Grant, Enoch Jewett, Jacob Davis, Arthur Berry, Ebenezer Byram.
1833		
Edward B. Swan.	Silas Holman, Benjamin Shaw.	Rufus Gay, George Evans, Jacob Davis, Daniel Nutting, Sanford Kingsbury, John P. Hunter, Edward Swan, Arthur Berry, Nathaniel Kimball, D. H. Myrick, Robert H. Gardiner, Simon Bradstreet.
1834		
Rob't H. Gardiner, Jr.	Silas Holman, Benjamin Shaw.	Rufus Gay, Robert H. Gardiner, Edward Swan, Simon Bradstreet, Sanford Kingsbury, Jacob Davis, George Evans, Daniel Nutting, Arthur Berry, John P. Hunter, Nathaniel Kimball, D. H. Myrick.

YEAR.	CLERK.	WARDENS.	VESTRYMEN.
1835			
	Rob't H. Gardiner, Jr.	Arthur Berry, Benjamin Shaw.	Simon Bradstreet, Sanford Kingsbury, Robert H. Gardiner, Jacob Davis, Rufus Gay, Edward Swan, George Evans, John P. Hunter, Daniel Nutting, Nathaniel Kimball.
1836			
	Rob't H. Gardiner, Jr.	Arthur Berry, Benjamin Shaw.	Simon Bradstreet, Robert H. Gardiner, Rufus Gay, Sanford Kingsbury, George Evans, Silas Holman, Nathaniel Kimball, Edward Swan, Frederic Allen, Daniel Nutting, William Stevens 2d, John P. Hunter, Francis Richards, Jacob Davis.
1837			
	Rob't H. Gardiner, Jr.	Benjamin Shaw, Francis Richards.	Simon Bradstreet, Robert H. Gardiner, Jacob Davis, Rufus Gay, Edward Swan, George Evans, Daniel Nutting, Arthur Berry, J. P. Hunter, Nathaniel Kimball, Silas Holman, Frederic Allen, William Stevens, 2nd.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1838		
Rob't H. Gardiner, Jr.	Benjamin Shaw,	Simon Bradstreet,
	Francis Richards.	Robert H. Gardiner,
		Jacob Davis,
		Rufus Gay,
		Edward Swan,
		George Evans,
		Daniel Nutting,
		Arthur Berry,
		J. P. Hunter,
		Nathaniel Kimball,
		Silas Holman,
		Frederic Allen,
		William Stevens, 2nd.
		John S. Mitchell.
1839		
Daniel Nutting.	Benjamin Shaw,	Simon Bradstreet,
	Francis Richards.	Robert H. Gardiner,
		J. P. Hunter,
		Rufus Gay,
		William Stevens, 2nd,
		George Evans,
		Silas Holman,
		Arthur Berry,
		Jacob Davis,
		Nathaniel Kimball,
		Edward Swan,
		Frederic Allen,
		Daniel Nutting,
		John S. Mitchell.
1840		
Daniel Nutting,	Benjamin Shaw,	Simon Bradstreet,
	Francis Richards.	John P. Hunter,
		George Evans,
		William Stevens, 2nd,
		Arthur Berry,
		Silas Holman,
		Nathaniel Kimball,
		Jacob Davis,
		Frederic Allen,

YEAR. CLERK.	WARDENS.	VESTRYMEN.
		Edward Swan,
		John S. Mitchell,
		Daniel Nutting,
		Robert H. Gardiner,
1841		
Daniel Nutting.	Benjamin Shaw,	Simon Bradstreet,
	Francis Richards.	Robert H. Gardiner,
		Arthur Berry,
		Jacob Davis,
		Nathaniel Kimball,
		Silas Holman,
		Frederic Allen,
		Edward Swan,
		John S. Mitchell
		William Stevens, 2nd,
		John P. Hunter,
		Daniel Nutting.
1842		
Charles P. Branch.	Francis Richards,	Edward Swan,
	Peter Grant.	Daniel Nutting,
		Silas Holman,
		Robert H. Gardiner,
		Jacob Davis,
		Rob't H. Gardiner, Jr.
		Benjamin Cook,
		Reuben M. Smiley,
		J. P. Hunter,
		Benjamin Cook,
		Peter Grant,
		Robert Williamson,
		Wm. Stevens, Jr.
1843		
Charles P. Branch.	Francis Richards,	Robert H. Gardiner,
	Peter Grant.	Daniel Nutting,
		Rob't H. Gardiner, Jr.
		Silas Holman,
		Reuben M. Smiley,
		Daniel Nutting,
		Robert Williamson,
		Jacob Davis,

YEAR. CLERK.	WARDENS.	VESTRYMEN.
		Phineas Pratt,
		Edward Swan,
		J. P. Hunter,
		Wm. Stevens, Jr.
1844		
Charles P. Branch,	Francis Richards,	Robert H. Gardiner,
	Peter Grant.	Edward Swan,
		Rob't H. Gardiner, Jr.
		Silas Holman,
		Reuben M. Smiley,
		Daniel Nutting,
		Robert Williamson,
		Jacob Davis,
		Phineas Pratt,
		J. P. Hunter,
		Joseph Adams,
		Wm. Stevens, Jr.
1845		
Charles P. Branch.	Francis Richards,	Robert Williamson,
	Peter Grant.	Edward Swan,
		Phineas Pratt,
		Silas Holman,
		Joseph Adams,
		Edward Swan,
		Robert H. Gardiner,
		J. P. Hunter,
		Rob't H. Gardiner, Jr.
		Jacob Davis,
		Wm. Stevens,
		Daniel Nutting.
1846		
Daniel Nutting.	Francis Richards,	Robert H. Gardiner,
	Phineas Pratt.	Silas Holman,
		Daniel Nutting,
		Rob't H. Gardiner, Jr.
		Robert Williamson,
		Jacob Davis,
		Edward Swan,
		J. P. Hunter,
		John Stone,

YEAR. CLERK.	WARDENS.	VESTRYMEN.
		Benjamin Cook,
		William Stevens,
		Peter Grant.
1847		
Daniel Nutting,	Francis Richards,	Robert H. Gardiner,
	Phineas Pratt,	Silas Holman,
		Daniel Nutting,
		Rob't H. Gardiner, Jr.
		Robert Williamson,
		Jacob Davis,
		Edward Swan,
		J. P. Hunter,
		John Stone,
		Benjamin Cook,
		William Stevens,
		Peter Grant.
1848		
Daniel Nutting,	Francis Richards,	Arthur Berry,
	William Stevens, 2nd.	Silas Holman,
		F. P. Theobald,
		Peter Grant,
		Robert Williamson,
		Robert H. Gardiner,
		Rob't H. Gardiner, Jr.
		Jacob Davis,
		Nathaniel Kimball,
		Benjamin Cook,
		Phineas Pratt,
		Edward Swan,
		Wm. H. Byram,
		Joseph Adams.
1849		
Daniel Nutting,	Francis Richards,	Robert H. Gardiner,
	William Stevens 2nd,	Edward Swan,
		Phineas Pratt,
		Robert Williamson,
		Nathaniel Kimball,
		Arthur Berry,
		William H. Byram.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1850		
Daniel Nutting.	Francis Richards, William Stevens, 2d.	Robert H. Gardiner, Edward Swan, Phineas Pratt, Robert Williamson, Nathaniel Kimball, Arthur Berry, William H. Berry.
1851		
Daniel Nutting.	Francis Richards, William Stevens, 2d.	Robert H. Gardiner, Edward Swan, Phineas Pratt, Nathaniel Kimball, Robert Williamson, John P. Hunter, Ephraim Forsyth.
1852		
Daniel Nutting.	Francis Richards, Nathaniel Kimball.	Robert H. Gardiner, Edward Swan, Phineas Pratt, Robert Williamson, John P. Hunter, Ephraim Forsyth, William H. Byram.
1853		
Daniel Nutting.	Francis Richards, Nathaniel Kimball.	Robert H. Gardiner, Edward Swan, Robert Williamson, Phineas Pratt, Ephraim Forsyth, William H. Byram, Charles P. Branch.
1854		
Daniel Nutting.	Francis Richards, Phineas Pratt.	Robert H. Gardiner, Edward Swan, Robert Williamson, Ephraim Forsyth, John Stone, William W. Bradstreet Joseph Merrill.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1855		
Daniel Nutting.	Phineas Pratt, Robert Williamson.	Robert H. Gardiner, Edward Swan, Ephraim Forsyth, John Stone, William W. Bradstreet Joseph Merrill, John S. Mitchell.
1856		
Daniel Nutting.	Phineas Pratt, Robert Williamson.	Robert H. Gardiner, Edward Swan, Ephraim Forsyth, John Stone, William W. Bradstreet John S. Mitchell, Francis Richards.
1857		
Daniel Nutting.	Phineas Pratt, Robert Williamson.	Robert H. Gardiner, Edward Swan, John Stone, William W. Bradstreet John S. Mitchell, Francis Richards, Ephraim Forsyth.
1858		
Daniel Nutting.	Phineas Pratt, Robert Williamson.	Robert H. Gardiner, Edward Swan, John Stone, W. W. Bradstreet, Ephraim Forsyth, Charles P. Branch, Joseph Merrill.
1859		
Daniel Nutting.	Phineas Pratt, Robert Williamson.	Robert H. Gardiner, Edward Swan, John Stone, W. W. Bradstreet, Ephraim Forsyth, Charles P. Branch, Joseph Merrill.

YEAR	CLERK.	WARDENS.	VESTRYMEN.
1860			
	Daniel Nutting.	Robert Williamson, Charles P. Branch.	Robert H. Gardiner, Edward Swan, John Stone, Ephraim Forsyth, John S. Mitchell, Joseph Merrill, Robert Richardson.
1861			
	Daniel Nutting.	Robert Williamson, Charles P. Branch,	Robert H. Gardiner, John S. Mitchell, Joseph Merrill, Robert Williamson, N. K. Chadwick, Robert Richardson, Alonzo Parsons,
1862			
	Daniel Nutting.	Charles P. Branch, Reuben M. Smiley,	Robert H. Gardiner, John Stone, John S. Mitchell, Joseph Merrill, Alonzo Parsons, N. K. Chadwick, Robert Williamson.
1863			
	Daniel Nutting,	Charles P. Branch, Joseph Merrill,	Robert H. Gardiner, John Stone, John S. Mitchell, Alonzo Parsons, N. K. Chadwick, Robert Williamson, Robert Richardson.
1864			
	Daniel Nutting.	Charles P. Branch, John S. Mitchell.	N. K. Chadwick, Alonzo Parsons, Robert Williamson, John Stone, Robert Richardson, Robert H. Gardiner, Ephraim Forsyth, Daniel Nutting.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1865		
Daniel Nutting.	Charles P. Branch. John S. Mitchell.	Robert Richardson, John Stone, Francis G. Richards, Josiah Thwing, Alonzo Parsons, Robert Williamson, J. C. Ayer.
1866		
Charles P. Branch, (resigned June 11, 1866). Benjamin Lawrence.	Robert H. Gardiner, E. K. Butler.	John S. Mitchell, N. K. Chadwick, J. T. Stone, Robert Williamson, Josiah Thwing, Peter Grant, James D. White.
1867		
Benjamin Lawrence.	Robert H. Gardiner, Ephraim Forsyth,	Robert Williamson, Daniel Nutting, Joseph Bradstreet, J. T. Stone, W. W. Bradstreet, Charles A. White, John S. Mitchell.
1868		
Benjamin Lawrence.	Robert H. Gardiner, Ephraim Forsyth.	Robert Williamson, Daniel Nutting, Joseph Bradstreet, J. T. Stone, W. W. Bradstreet, Charles A. White, John S. Mitchell.
1869		
George F. Adams.	Robert H. Gardiner, Ephraim Forsyth.	Joseph Bradstreet, Daniel Nutting, Robert Williamson, W. W. Bradstreet, Charles A. White, J. T. Stone, Francis G. Richards.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1870		
George F. Adams,	Robert H. Gardiner,	Joseph Bradstreet,
	Ephraim Forsyth.	Robert Williamson,
		Daniel Nutting,
		Charles A. White,
		J. T. Stone,
		Francis G. Richards,
		Myrick Hopkins.
1871		
George F. Adams.	Robert H. Gardiner,	Daniel Nutting,
	Ephraim Forsyth.	Joseph Bradstreet,
		Charles A. White,
		Francis G. Richards,
		Robert Williamson,
		Myrick Hopkins,
		Peter Grant.
1872		
George F. Adams.	Robert H. Gardiner,	Joseph Bradstreet,
	Ephraim Forsyth.	Charles A. White,
		Francis G. Richards,
		Robert Williamson,
		Myrick Hopkins,
		John T. Stone,
		Alonzo Parsons.
1873		
George F. Adams.	Robert H. Gardiner,	Robert Williamson,
	Ephraim Forsyth,	Myrick Hopkins,
		Francis G. Richards,
		Joseph Bradstreet,
		W. H. F. Tower,
		John T. Stone,
		Alonzo Parsons.
1874		
George F. Adams.	Robert H. Gardiner,	Myrick Hopkins,
	Ephraim Forsyth.	Francis G. Richards,
		John T. Stone,
		Alonzo Parsons,
		W. H. F. Tower,
		Ammi Davenport,
		A. C. Stilphen.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1875		
George F. Adams.	Robert H. Gardiner,	Myrick Hopkins.
	Ephraim Forsyth.	Ammi Davenport,
		Alonzo Parsons,
		Francis G. Richards,
		W. H. F. Tower,
		John T. Richards,
		L. D. Cooke.
1876		
A. C. Stilphen.	Robert H. Gardiner,	L. D. Cooke,
	Ephraim Forsyth.	Myrick Hopkins,
		Alonzo Parsons,
		Ammi Davenport,
		John T. Richards,
		Francis G. Richards,
		George F. Adams.
1877		
Ammi Davenport.	Robert H. Gardiner,	Ammi Davenport,
	Ephraim Forsyth.	George F. Adams,
		Francis G. Richards,
		John T. Richards,
		Alonzo Parsons,
		Myrick Hopkins,
		L. D. Cooke.
1878		
Ammi Davenport.	Robert H. Gardiner,	Ammi Davenport,
	Ephraim Forsyth.	George F. Adams,
		Francis G. Richards,
		John T. Richards,
		Charles A. White,
		James D. White.
1879		
Ammi Davenport.	Stephen Whitmore,	Francis G. Richards,
	Ammi Davenport.	Myrick Hopkins,
		Asbury Young,
		Robert H. Gardiner,
		John T. Richards,
		Charles A. White,
		James D. White.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1880		
William Stevens.	Robert H. Gardiner, Ammi Davenport,	Ephraim Forsyth, Charles A. White William F. Richards, Francis G. Richards, W. W. Bradstreet, Myrick Hopkins, Henry Richards.
1881		
William B. Neal.	Robert H. Gardiner, Ammi Davenport,	Myrick Hopkins, Francis G. Richards, Ephraim Forsyth, W. W. Bradstreet, W. F. Richards, Henry Richards, I. J. Carr.
1882		
W. B. Neal.	Robert H. Gardiner, Ammi Davenport.	Myrick Hopkins, Ephraim Forsyth, Francis G. Richards, Stephen C. Whitmore, I. J. Carr, Henry Richards, W. B. Neal.
1883		
W. B. Neal.	Robert H. Gardiner, Ammi Davenport.	Isaac J. Carr, Stephen C. Whitmore, Francis G. Richards, Henry Richards, Ephraim Forsyth, Myrick Hopkins, W. B. Neal.
1884		
Ammi Davenport.	Robert H. Gardiner, Ammi Davenport.	Ephraim Forsyth, Myrick Hopkins, I. J. Carr, Henry Richards, A. C. Stilphen, S. C. Whitmore, W. B. Neal.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1885		
Ammi Davenport.	Robert H. Gardiner, Ammi Davenport.	Ephraim Forsyth, I. J. Carr, Myrick Hopkins, A. C. Stilphen, Henry Richards, S. C. Whitmore, W. B. Neal.
1886		
Ammi Davenport.	Robert H. Gardiner, A. C. Stilphen.	Ammi Davenport, S. C. Whitmore, Henry Richards, W. B. Neal, I. J. Carr, Henry S. Webster, Weston Lewis.
1887		
Ammi Davenport.	A. C. Stilphen, John T. Richards.	Ammi Davenport Henry Richards, W. W. Bradstreet, I. G. Carr, W. B. Neal, James D. White, S. C. Whitmore.
1888		
F. E. Milliken.	A. C. Stilphen, Ammi Davenport.	Isaac J. Carr, Henry Richards, W. B. Neal, Z. F. Little, S. C. Whitmore, James D. White, S. G. Decker.
1889		
F. E. Milliken.	Ammi Davenport, Henry Richards.	A. C. Stilphen, J. D. White, S. G. Decker, Z. F. Little, W. B. Neal, F. E. Milliken.

YEAR. CLERK.	WARDENS.	VESTRYMEN.
1890		
F. E. Milliken.	Ammi Davenport, Henry Richards,	A. C. Stilphen, J. D. White, Z. F. Little, W. B. Neal, W. S. Whitmore, F. E. Milliken, S. G. Decker.
1891		
F. E. Milliken.	Ammi Davenport, Henry Richards,	F. E. Milliken, Samuel Davis, W. B. Ellis, Weston Lewis, W. B. Neal, Henry Richards, W. S. Whitmore.
1892		
F. E. Milliken.	Ammi Davenport, S. G. Decker.	Weston Lewis, Henry Richards, Samuel Davis, W. B. Neal, W. S. Whitmore, W. G. Ellis, F. E. Milliken.
1893		
F. E. Milliken.	Ammi Davenport, S. G. Decker,	Charles A. White, Henry Richards, Samuel Davis, W. B. Neal, W. S. Whitmore, W. G. Ellis, F. E. Miliiken.

CONTENTS.

CHAPTER I.

THE EARLY AMERICAN CHURCH.

Introductory.—The Church in Maine.—Motives of Adventures.—Geo. Weymouth.—The Popham Expedition.—The celebration of 1862.—Richard Gibson.—Robert Jordan.—St. Paul's, Falmouth.—Church at Pownalborough.—Commissioner's report.—Boston's tyranny.—King's Chapel.—The Connecticut apostacy.

CHAPTER II.

DR. GARDINER AND HIS SURROUNDINGS.

Dr. McSparran.—Narragansett families.—The Gardiners.—Sylvester Gardiner.—His studies and success.—The Plymouth Co.—Dr. Gardiner's enterprise.—Difficulties of travel. The beginning of Gardinerstown.—Dr. Gardiner as a Churchman.

CHAPTER III.

POWNALBOROUGH AND THE FIRST CHURCH OF ST. ANN'S.

Religion in the Kennebec Valley.—Mr. MacClenachan.—The "Frontier Missionary."—Gardinerstown in 1770.—The Church of St. Ann's.—Its dedication.—Mr. Bailey's visits.—The Family of Dr. Gardiner.—Colonial disturbances.—Arnold's expedition.—The attitude of Episcopacy.—Dr. Gardiner's flight.—His return and death.—His will.—The memorial stone.

CHAPTER IV.

THE CHURCH AFTER THE REVOLUTION.

The American Bishops.—The Rev. J. S. J. Gardiner in Pownalborough.—Completion of St. Ann's.—Its parish organization and officers.—Burning of the Church.—The new Church.—Rev. Mr. Warren.—

Rev. James Bowers.--Mr. R. H. Gardiner.—The Rev. Samuel Haskell. —The Rev. Aaron Humphrey.—Lay-reading—Report of the Eastern Diocese.—Bishop Griswold.—Rev. G. W. Olney.—Society of Gardiner. —An informal wedding.—Laying the corner stone of the new Church.— The Consecration.—Sunday School.—The Rev. E. M. P. Wells.—The Rev. T. T. W. Mott.—The Rev. Lot M. James.—The Rev. Isaac Peck.— The Rev. Joel Clap.—Burning of the old church.—The Rev. W. R. Babcock.—The organ.—The Bishop.—Death of Mr. R. H. Gardiner.— Death of the Bishop.—The Rev. John T. Magrath.—The Rev. C. S. Leffingwell.—The Rev. Leverett Bradley.—The Rev. Charles L. Wells.— Death of Mr. R. H. Gardiner. 2nd.—The Rev. A. E. Beeman.—Choir.— Repairs.—Gifts.—Societies.

CHAPTER I.

THE EARLY AMERICAN CHURCH.

So peacefully upon the hillside above the blue Kennebec sits our gray old Church, that we of the recent generation see but scanty traces of the trials through which she has passed. Stream and valley, the beautiful Common, surrounded by happy homes, the spires of sister churches, the stir of the busy little city, all speak to her to-day of a century's prosperity and growth. Yet in her stout heart are memories of storm and thick darkness, of rough country and bleak winds, of hardship and privation, of doubt and discouragement within her very fold. The fiercer elements of nature and the human heart have warred against her, but, God be thanked! she stands among us still; and it is good to know that, long after our passion and our pain are laid to rest, she will endure to point the way to Heaven.

It is not many years since the Indian war-whoop rent the air of Maine; not many years since home and hamlet were words of little meaning on the Kennebec shores. Like her colonial sisters, the growing country has been torn by factions, distressed by jealousies, and wrung by revolution and rebellion; but, unlike them, she has known, even in the early times, what it is to lie beneath the protecting shadow of the Mother Church. Seasons, fraught elsewhere with doubt and heresy, have found sturdy worshipers among our people, who, summer and winter alike, have trodden the paths of old "Church Hill," to kneel in the sanctuary of their fathers and of their fathers' fathers. Many a man has gone out from the doors of the church, to do in the world a brave and honest work; many a saddened life has found solace within her hallowed walls, and the wanderer's surest guide is the remembrance of her baptism and blessing. It is no chance fancy, but a fact, often noted by the

stranger, that within her walls one is comforted by the all-pervading sense of rest and home.

"Here would I stay, and let the world,
With its distant thunder roar and roll!
Storms do not rend the sail that is furled,
Nor like a dead leaf, tossed and whirled
In an eddy of wind, is the anchored soul."

The story of the Episcopal church in Maine is by no means so turbulent as it has been in other States. Remote as she was from the populous highways of Puritan commerce, and thus deprived of many of the gentler influences which might have given her some touches of refinement, it may be that the rudeness of environment, the harshness of the wilderness, lent vigor to the infant church. Here, at all events, she escaped the intolerance and persecution that well-nigh checked her growth in other parts of America.

The fabulous tales of the New World and its attractions were not all that lured men to its shores. In accord with the religious spirit of the age marked by the Reformation, the desire for the conversion of the heathen was a leading motive among the early adventurers. Even the ungodly explorer, John Hawkins, read in his sailing orders: "Serve God daily; love one another; preserve your victuals; beware of fires, and keep good company," voyaging the meanwhile on his pious mission to the Indians in his ship "Jesus." Raleigh was charged with the advancement of Christianity, and the ill-fated Sir Humphrey Gilbert issued a law to the colony of St. John's to the effect that their religion "in publique exercise should be according to the Church of England."

In 1605, George Weymouth set sail from Dartmouth, England, for America, under the patronage of Thomas Arundell, Lord Wardour, and the Earl of Southampton, so famous as Shakespeare's friend. The intent of this expedition was said to be "not a little present profit, but a public good and true zeal of promulgating God's holy Church by planting Christianity." On Whitsunday he landed upon a rocky island, known to us as Monhegan, but some two years before this called "Le Nef" by Champlain's seamen, on account of its blunt prominence, so like the prow of a ship. This island Weymouth made his headquarters, returning thither from sundry exploring and trading ventures, which he made along the sea-coast and for some distance up the Kennebec. Upon its height he set, in token of its possession by the Church of England, the discoverer's cross of rough wood. In all probability the ser-

vices of his faith were more than once voiced upon the sombre cliff. Not always consistent in his missionary spirit, Weymouth captured and took back with him to England five Indians, of repute among their tribes, offering in excuse the plausible argument that in his country they would learn more of the true religion than could ever be taught in their native wilds. To these captive Indians Maine owes much of the patronage of Sir Ferdinando Gorges, the great "Father of New England colonization." Three of them he harbored in his own house, and their answers to his questions upon the characteristics of their country gave him great assistance in his adventurous schemes.

Largely as a result of his interest, in the month of May, 1607, two ships sailed from Plymouth for the American shore. One, the "Mary and John," was under the command of Raleigh Gilbert, son of Sir Humphrey Gilbert, and nephew of Sir Walter Raleigh, then unjustly languishing in the Tower. The captain of the second ship, the "Gyfte of God," was George Popham, the brother of Lord Chief Justice Popham of England, to whose influence and support the expedition was deeply indebted.

James I., then King of England, though weak of character, was yet Protestant enough to lend his aid to the establishment of the Church. In the charter of Virginia, which extended from Cape Fear to the south of what is now Maryland, he defines the especial duties of the colonists to consist "in propagating of the Christian Religion to such people as yet live in Darkness and Miserable Ignorance of the true Knowledge and Worship of God, and which may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and good Government."

With such designs did Popham and Gilbert trim their sails to the favoring breeze, and on Trinity Sunday, August 9th, under the cross erected, as they supposed, by Weymouth, they held what is known as the first "Thanksgiving service" of our country. Their Chaplain was one Richard Seymour, a minister of the Church of England, who, on this occasion, besides rendering the service, preached a sermon "on gyving God thanks for happie meetynge and saffe arryval into the countrie." The psalm, "God is our refuge and strength," was sung by the little congregation, whose faith was unshaken by the buffeting of the waves upon their desolate landing-place, and whose courage was renewed by the dear and familiar appeal to the great Protector.

The subsequent landing of the colony upon the mainland at the

mouth of the Kennebec, the erection of their town, with its fort and Church; its abandonment after the death of the Chief Justice and the dispute over the site of Fort St. George, are matters of great historical interest. For us of Christ Church, moreover, the researches of Bishop Burgess have attached a special importance to the chaplain of the tiny settlement, the first upon the New England coast, and to his celebration of the rites of Episcopacy in Maine, thirteen years before the Pilgrims set foot upon Plymouth Rock.

Though it be at the risk of digressing, it seems necessary to mention here the commemoration of this settlement which took place in August, 1862, at the fort then just completed and called by the honored name of Popham. Our late Bishop, the Vice President of the Maine Historical Society, was chosen to conduct the ceremonies, which were under the open heavens. Made more beautiful by his impressive delivery, the services, mediævalized by the introduction of the prayer-book used in the reign of James I., once again sounded above the accompaniment of wind and wave. Later in the day the Bishop gave an address upon Richard Seymour, with the true scholar's accuracy tracing the lineage of this valiant priest from John Seymour, Duke of Somerset, who was the brother of Jane Seymour, and Lord Protector of England during the life of her son, Edward VI.

It must have been a significant scene which thus bridged the gulf of more than two centuries. One could almost imagine that, across the abyss,the two clergymen clasped hands; the one, young, enthusiastic, brave, imbued with the pioneer passion for evangelizing the nations; the other no less brave, no less enthusiastic, but with the silver hair and placid face that symbolized the Church's steady growth since the time when the earlier missionary first set her standard on this chilly shore. The attempt of the youthful zealot to transplant the faith of his home to the newly discovered land was a subject of great importance in the eyes of the Bishop, and he was never weary of studying it in all its aspects. To quote from the conclusion of his address: "Richard Seymour . . . has his honor, not from his memorable descent, but from the place assigned him by the Providence which presided over this now Christian land. He was not the first who ever preached the Gospel or celebrated the Holy Communnion in North America; that honor fell to Wolfall, in 1578, on the shores of Newfoundland or Labrador. He was not the first English clergyman in the United

States, for Hunt had already begun his pastoral office on the bank of the James. He was not even the first Christian teacher within the limits of Maine, for L'Escarbot, a Huguenot, had instructed his French associates in 1604, on an island in the St. Croix.

But Seymour was the first preacher of the Gospel in the English tongue, within the borders of New England, and of the free, loyal, and unrevolted portion of these United States. Had he inherited all the honors of his almost regal great-grandsire, they would have given him a far less noble place than this in the history of mankind."

For nearly forty years after the abandonment of Fort St. George, there was no established minister of the Church of England in the "Province of Mayn," which, in 1647, passed from the heirs of Sir Ferdinando Gorges under the jurisdiction of the Massachusetts Bay Colony.

Not much later than 1640, one John Winter, living on Richmond Island, near Winter Harbor, petitioned for a clergyman to officiate in the settlements about the newly chartered town of Falmouth. Winter was the agent of the influential English merchant, Trelawney, who owned the outlying districts of the harbor, and through whom it was arranged that the pastoral charge of the country should be assumed, at the munificent salary of £25 per annum, by the Rev. Richard Gibson, a graduate of Magdalen College. Richmond Island, now a bleak prominence, was then fertile and beautiful; a sphere of missionary labor not unattractive to the young minister, who, however, soon found himself brought to bay by the "discourtesy" of his patron, Winter. That Winter entertained the idea of marrying Gibson to his daughter Sarah is one of tradition's guesses, substantiated by a wonderful replenishment of the maiden's wardrobe. "If we may judge from the clothing ordered by her father from England, the island belle was well dressed at the Sunday service held by the young minister." Gibson, however, was faithful to an earlier love, and, pursued by Winter's consequent resentment, was soon obliged to abandon his charge. In 1642, prosecuted by the Court of Massachusetts for exercising the functions of an Episcopal clergyman to marry and baptize, he was pardoned upon the promise of an immediate return to England.

A little later came to Richmond Island another incumbent, the Rev. Robert Jordan, who, proving more amenable to the wishes of Winter, espoused his daughter, and became the father of a large family, which now boasts thousands of descendants. His obedi-

ence reaped also a pecuniary reward, as he inherited Winter's property, and obtained, by an act of law, £1700 of the estate confiscated from Trelawney, who was imprisoned in 1640, on charge of treason. As a clergyman, the Rev. Mr. Jordan deserves high praise. He was brave and faithful in the discharge of his office. At Pemaquid and at Richmond's Island he long held regular services; despite the stringency of Massachusetts, celebrating Christmas, Easter, Whitsuntide, and Michælmas. His discourses were direct and vigorous, and his mind free from the errors of a superstitious time. It is related of him that, upon the death of one of his cows, he greatly angered his neighbors by refusing to allow the trial of an old woman, whom they accused of having bewitched the beast.

The organization, in 1764, of the parish of St. Paul's in Falmouth, proved the staying principle in the doctrine of these early apostles. Though the church, dedicated there during the next year, was burned by the British in 1775, and though her services were discontinued for a season, still the present parishes of Portland rank as a magnificent outgrowth of the humble work begun long ago by Gibson and Jordan.

Several years before the establishment of the Falmouth parish, the missionary spirit had reached as far north as Pownalborough (now Dresden), and in 1770 a church was built there. But to any sketch of Christ Church or its predecessors a few particulars of Episcopacy, considered throughout New England at large, must form the introduction; since the religious privileges enjoyed by the Kennebec Valley settlers were almost entirely the result of influences outside the present State of Maine.

In 1665, King Charles II. sent into the provinces commissioners, charged to examine, among other matters, the condition of adherents of the Church of England, and to hear any complaints presented by the people. It is not unlikely that their reports were colored by national prejudice and by the remembrance of ill-treatment which they received at the hands of the colonists; yet they have been made the basis of many historical studies, and some of their naive statements will bear quotation even in these critical days. They claim for Connecticut a considerable latitude of opinion. "They will not hinder any from enjoying the Sacraments and using the common Prayer Books, provided that they hinder not the maintenance of the Publick Minister; . . . . . for the most part they are rigid Presbiterians." It may be added,

however that, until 1702, there were in Connecticut no public services of the Church.

In Rhode Island they report "liberty of conscience and worship to all who live civilly . . . In this Province only they have not any Places set apart for the Worshipp of God, there being so many subdivided sects they can not agree to meet together in one place, but according to their severall Judgments they sometimes associate in one house, sometimes in another." Perhaps it was not sarcasm, but only chance, which caused the worthy commissioners to chronicle, very near the summary of the country's religious views, the petition of an Indian chief, who desires them "to pray King Charles that no strong Liquor might be brought into that Country, for he had had thirty-two men that dyed by drinking of it."

Upon penetrating as far north as the "Province of Mayn," then restored to the heirs of Sir Ferdinando Gorges, the commissioners found affairs discouraging indeed. The largest of the settlements in the vicinity of Falmouth contained only about thirty "very mean houses," and the people are described as "for the most part ffishermen who never had any government amongst them; and most of them such as have fled hither from other places to avoid Justice." Of the dwellers on the Piscataqua they say: "If his Majesty will assure the people they shall not be tyed to religious ceremonys, the generality of them will be well contented . . . . . Those who have declared themselves loyall are very much threatned and in great feare, and have earnestly prest us to sollicit his Ma'tie for their speedy defence and safety, that they may not be afflicted or ruined for showing their loyalty. We therefore earnestly desire you to acquaint his Ma'tie with their desires in this; as also of having their children baptized and themselves admitted to the Lord's Supper."

In and about Boston the commissioners discovered the true centre of intolerance. It is conceivable that men of the Puritan stock, who shuddered at the memory of Archbishop Laud, should suspect those who professed his faith; but Episcopacy was not the sole object of their hatred. All varieties of religious belief met their stern displeasure; and the reports, with a ghastly system of capitalization, tell of Quakers, many of whom "have been beaten to a Jelly." To continue:—"They did imprison and barbarously use Mr. Jourdain for Baptizing Children. Those whom they will not admit to their Comunion, they compell to come to their sermons, by forcing from them five shillings for every neglect; yet these men thought

their own paying of one shilling for not coming to prayers in England was an insupportable Tyranny."

"They have many things in their Laws derogatory to his Ma'ties honour . . . . . Amongst others, whoever keeps Christmas day is to pay five pounds."

"They convert Indians by hiring them to come and heare Sermons; by teaching them not to obey their brother Sachems . . . . . The lives, Manners, and habits of those whom they say are converted, can not be distinguished from those who are not, except it be by being hyred to heare Sermons, which the more generous natives scorn."

Boston, though the coign of vantage from which the inexorable Puritans hurled their thunder-bolts, was not without its Churchmen. With the English deputies came the ministers of their land, careless of the fanatical threats that assailed them on every side. Whatever trials they endured were as nothing, if they could only hope, with the Rev. William Morrell, who in 1623 came to Plymouth as chaplain of Robert Gorges,—

. . . . . "To see here built . . . .
An English kingdom from this Indian dust."

Not far from the time of this priest's visit, Boston was the home of Walford, Mavericke, and the Rev. William Blaxton; men, whose lives might well have taught the Puritans to respect at least the use of the Prayer Book. Such charity, however, was no part of their harsh regime. Walford and his wife were banished; Mavericke, called "the only hospitable man in the country," was subject to the ceaseless censure of the colonists; and Blaxton preferred his solitary dwelling in the woods of "Shawmut," or, later, a life among the Narragansett Indians, to the society of the dangerous neighbors, who misliked the cut of his "canonicall coate." "I came from England," said he, "because I did not like the lord-bishops; but I cannot join with you because I would not be under the lord-brethren." Morton of Merry Mount, dubbed by Governor Bradford "Lord of Misrule," was cruelly persecuted by the Independents for his adherence to the Prayer Book and the celebration of Christmas Day; so that, at the last, he fled to Agamenticus (now York, Maine), where he died, the broken victim of a worse tyranny than that of England.

Not until the building of old King's Chapel, however, did Boston's animosity burst forth in its full fury; and then the arrogance of such rulers as Randolph, Dudley, and Andros, must furnish

great excuse for those who attacked the citadel of their faith. Mob law offered, to a people never half-hearted in anything, the only means by which they could rid themselves of a controlling Church in the hands of their oppressors; and to do this they marshalled all their forces. Governor Simon Bradstreet, with the ministers of the three churches of the Boston Independents, the Rev. Messrs. James Allen, Increase Mather, and Samuel Willard, united in forbidding the use of a meeting-house to Andros, when he wished to hold services upon the restoration of the Stuart kings.

It was a common thing for a Puritan deacon to start up beside an open grave, and forbid the minister, though "with Gown and Book," to read the Burial Service. Churchmen were styled "Papist Doggs and Rogues," and Increase Mather published a virulent pamphlet against "the Booke which sayth that Christ has redeemed *all Mankind*," with its "broken responses and shreds of Prayer, which the Priests and People toss between them like Tennis Balls." The Rev. Mr. Ratcliffe, the Governor's chaplain, was the target at which all the Independent ministers from their pulpits flung their abusive threats. "Baal's priest" was the name by which he was commonly called, and those desirous of so doing feared to attend the Church services which he conducted. No one dared to ring the bell for the Episcopal gatherings, and every possible artifice was employed to keep men from the prayers which their enemies styled "leeks, garlick, and trash." Sewall, the apt and gossipy chronicler of the time, speaks of Mr. Ratcliffe as an "extraordinary good Preacher," but clad in "a Rag of Popery, flaunted in the face of all who care to attend the services." When one reads of the punishments dealt to Churchmen who celebrated holy days, it seems like the grimmest of satires that this amiable annalist should chose Christmas, of all other times in the year, to pay a visit of inspection to his family tomb, concluding his record with the words, "It was an awful, yet pleasing treat."

The intolerance which culminated in the assaults on King's Chapel, the imprisonment of Andros, and the flight of his chaplain, was too violent to endure for any length of time in a country already instinct with the germs of liberty. The fallibility of Puritan thought met its exposure in the horrors of the witchcraft delusion, that "error that left the sting of crime;" and the appointment of Sir William Phips, under the charter of William and Mary, as the royal Governor of Massachusetts, of which Maine was then a part, marked a new era for the Churchmen. One of his first acts was to

secure religious liberty to all but papists, and this was, of course, an immense advance upon the rigor of previous administrations.

In 1722, an event occurred in Connecticut, which, in its consequences, was of vast importance to the Anglican world, and which must have had its influence upon the mind of the founder of our city. Dr. Timothy Cutler, the President of Yale College, with six others of its instructors, declared to the trustees of the College their intention to join the Episcopal Church. Dr. Cutler and five of the other protestants had been pastors of the Independent sect; therefore their defection was the more keenly felt. The incidental gift of a prayer book to Dr. Cutler had led to his embracing the tenets of the Church, and, as a man of devout habits and strong powers of logic, his example had much influence.

As was natural, the anger of the deserted party burst forth in all the violence of invective. Cotton Mather assailed the converts as "cudweeds, degenerate offspring, backsliders," etc., and asked, "Do not these men worship the beast?"

Dr. Cutler, having taken orders in England, accepted the important pastorate of the new Christ Church in Boston, which he held for forty-two years. One of his fellow converts was the celebrated Dr. Samuel Johnson, who, as the pastor of Stratford, Conn., exercised an immense influence upon the future Church.

Yale College felt in more than one way the loss of these valuable men. Succeeding years proved the influence of what the Independents called "The Connecticut Apostacie," by bringing about the withdrawal of at least one of every ten graduates to join the ranks of Episcopacy. Among these Maine has a peculiar interest in Henry Caner, who conformed to the Church of England in 1724, since later, as the rector of King's Chapel, he was connected with the Church in the north, and was the pastor of Dr. Silvester Gardiner.

Notwithstanding the advance of religious freedom in the colonies, it is said that, at the beginning of the eighteenth century, there were no more than forty Anglican priests on the American shores from Maine to the Carolinas. Some localities, however, enjoyed the ministration of divines, whose soundness of doctrine and learning made them apt teachers for a generation that was to avail much in the founding of the Church in what were then only dense woodlands.

CHAPTER II.

DR. GARDINER AND HIS SURROUNDINGS.

A famous clergyman of the olden time, with whom our history has connection, was Dr. James McSparran. He was among the first of the emissaries sent to this country by the English "Society for the Propagation of the Gospel in Foreign Parts," and was, in the opinion of many, its ablest missionary. He became, in 1721, the pastor of St. Paul's church, of South Kingston, R. I., which is now the oldest building of its kind in the United States north of the Potomac River. Of Scotch descent, though born in Ireland, he showed the qualities of his sturdy race in his zealous and untiring work among the Narragansett people, who, to this day, hold his memory sacred. He founded five churches, baptized nearly six hundred people, and, when offered a bishop's mitre in England, fearing that America would dislike an English ordination, he refused it, saying, "I would rather live in the hearts of my parishioners than wear all the bishops' gowns in the world." Dean Berkeley was the friend of Dr. McSparran, though it would appear as if the practicality of the good Doctor could have led him into no great sympathy with the Berkleian philosophy, or the schemes of the idealist to extend "the course of empire." The curious title of one of his books bears evidence to his plainness of speech: "America Dissected, being a full and true account of all the American colonies, showing the intemperance of the climates, excessive heat and cold, and sudden violent changes of weather; terrible and murderous thunder and lightning; bad and unwholesome air, destructive to human bodies; badness of money; danger from enemies; but, above all, to the souls of the poor people that move thither from the multifarious and pestilent heresies that prevail in these parts. Published as a caution to unsteady people, who may be tempted to leave their native Country."

In the great days of Narragansett hospitality and elegance, the congregation of "old St. Paul's" numbered the noblest of the land. The Phillipses, the Balfours, the Robinsons, the Hazards, the Potters, the Updikes, and the Gardiners, were among those who sat in the square, high-built pews, and listened to the vigorous tones of the good Doctor. There were at that time no carriages in use, and history has drawn us a pretty picture of the trip to Church on Sunday mornings; each grave settler, with his wife before him on a pillion, urging his careful-stepping saddle-horse over the narrow paths between crowded tree-trunks and through rough country fields. With them rode Dr. McSparran himself, and the fair lady whom he had taken from the Gardiner family to be his helpmeet in the rural pastorate. Of him, as well as of his wife, there remains a portrait, painted by the celebrated Smibert, who came to America with Dean Berkeley. So that we can picture him, round of face, sturdy of figure, invested with all the dignity of curled wig, gown and bands, bending from the clumsy pulpit above the heads of dames in scarlet cloaks and floating plumes, and cavaliers in gold-laced coats and snowy frills, with a background of dusky figures, the slaves—for whose welfare Dr. McSparran was always zealous.

As we have seen, the pastor's attention was drawn at an early date to the Gardiner family. William Gardiner, called "William of Narragansett," was the father of Mrs. McSparran, and a leading citizen of South Kingston. He united the callings of a lawyer and a farmer, which blending of the material and the intellectual was common in colonial days. In the exercise of his profession he had acquired considerable wealth, and was the owner of much real estate, which included land on Boston Neck, and extended farther towards the west. Among the bequests of his will, is a farm of a thousand acres, left jointly to three of his grandsons. William Gardiner was the fourth of the fourteen children of Benoni Gardiner, the son of "George the Emigrant," who died in Narragansett in 1679; and he was himself the father of seven children, six of whom grew into positions of influence. Indeed, the Gardiner family as a whole attained a degree of prosperity rare in those olden times. One of them rejoiced in the name of "Four Chimney Amos," and this, at a day when one chimney was a cause for great thanksgiving, may be supposed to imply the affluence of its possessor.

According to the customs of the age, Dr. McSparran received

into his family for classical teaching a few of the more wealthy colonists' sons. Among his pupils were Thomas Clapp, afterwards a famous President of Yale College, and the rector's young brother-in-law, Silvester Gardiner, who, at the opening of Dr. McSparran's ministry, was a slight lad of thirteen years. Much to his father's regret the boy lacked the physical strength which might have made a farmer of him, but he soon showed such aptitude for study, and such longing to embrace the medical profession, that it was manifestly impossible to destine him for other pursuits. For a medical student, however, there existed in America the gravest obstacles. Anatomy was then almost unknown, and dissection a forbidden topic. Dr. McSparran saw these difficulties, and, appreciating the talent of his pupil, induced Mr. Gardiner to give up to the young man his share of the paternal estate, that he might continue abroad the studies which he had already begun in his native town and in Boston. Once upon the Continent, the mind of the student, imbued with the firm principles of his brother-in-law, received a severe shock in the licentiousness of Parisian customs. His sojourn in France was during the minority of Louis XV., when the agitation of the South Sea Bubble and the shameless profligacy of the nobles were sowing the seeds of the terrible Revolution. The sterling piety and good sense of the youth carried him in safety through all the dangers to which he was exposed, and he returned to America with "a degree of professional knowledge unexampled at that period." He married for his first wife Anne Gibbins, the daughter of a wealthy physician of Boston, in which city he soon acquired a wide practice. He also carried on a large business in the importation of drugs, and, succeeding, as he did, in great land investments, became rich and influential.

As long ago as 1640, the land, including what is now the city of Gardiner, Maine, and extending "from the Cobbosseecontee River to the Western Ocean, fifteen miles on either side the Kennebec," had been granted by Governor William Bradford to "the freemen of the colony of New Plymouth." This company made various attempts to settle the country, which proved failures for several reasons; among which were the severity of the climate, the number of hostile Indians, and the company's monopoly of trade and fishing, at a time when monopolies were particularly distasteful to England, where they were giving way to freer systems. For nearly a century the land in our vicinity, only occasionally leased, and

then under restrictions, was held mainly as a hunting and fishing ground.

In accordance with the progress of the nation, an increase of settlers was deemed desirable, and, in 1749, a corporation was formed under the name of the "Plymouth Company," consisting of nine proprietors who immediately set about the improvement of the "Kennebec Purchase." The company, for the most part, was made up of staunch adherents to the English crown, who at once chose Dr. Gardiner perpetual moderator of their meetings, and committed to him trusts calling for the most judicious management. Still, there was no great influx of settlers, and, in 1754, Dr. Gardiner determined to take more energetic measures. He obtained a grant of the land embracing Gardiner and Pittston, though its limits were not included in these towns. He had selected the situation with a practical eye, because of the facility for mills afforded by the waters of the Cobbossee. Already a large sloop, which he had built, was running from Boston to the Kennebec; and, before long, he had cleared a farm of four hundred acres in Gardinerstown, as Gardiner was then called, and had erected upon it a suitable dwelling-house, in which lived his son, William, charged with the care of the estate.

Even then, it was not easy to procure settlers; especially so as the tide of immigration from England had been checked by her war with France. But Dr. Gardiner spared no efforts in this direction, and gradually increased the size of the little colony, at great expense and trouble to himself.

In other localities he encouraged the foreign element; Dresden, for instance, being colonized by Germans and Irish; but it seems to have fallen to the lot of Gardinerstown to attract, for the most part, an English speaking population. Of all his vast estate in Maine, which, even then, was valued at $140,000, and which included much of Dresden, Pittston, Chelsea, Augusta, Hallowell Norridgewock, and Winslow, Dr. Gardiner showed an especial preference for the growing town which bore his name; and, though the money which he spent to aid the settlers was often a total loss to him, he was unwearied in his efforts for their comfort and encouragement. So energetic was he that, before 1772, he had built in Gardinerstown two saw-mills, a grist-mill, a fulling-mill, a potash manufactory, a wharf, and many houses and stores.

When we consider the difficulty of traveling in the early days, these achievements seem little less than wonderful. If the great

water-way of the Kennebec was closed, since there were no carriage roads, then the owner's visits to his estate must have led him through narrow woodland paths, or over the frozen surface of the river, often heavy with drifting snow, and beset by dangers from wild beasts and savage Indians. It was in the eighteenth century that Madam Sarah Knight, the school-teacher of Benjamin Franklin, had journeyed along the more populous route from Boston to New York; and this feat, hitherto unequalled by woman, had given her lasting fame. So wonderful, indeed, did her trip appear, that upon her return the worthy dame wrote an account of her hardships and thrilling adventures, and further chronicled her deliverance with a diamond upon her school-room window:—

"Through many toils and many frights
I have returned, poor Sarah Knights.
Over great rocks and many stones
God has preserved from fractured bones."

As late as 1750, "chairs" were among the favorite conveyances in towns and cities, though the women still rode much upon horseback, and here and there appeared the clumsy calash, or the heavy, square-topped chaise. In 1755, we find recorded a great event in the history of Maine;—"Judge Paine passed through Wells in a chaise, and all the village thronged to 'Kimball's Tavern' to see it."

Amid the hindrances of such primitive times our city began its steady growth. It is a pity that the old Post Office, built by Dr. Gardiner in 1763, could not have been preserved as a memorial of the olden days in which Gardiner was establishing her reputation for energy and business-like ways; for she soon gained celebrity among the settlers, who, laden with great bags of corn, were in the habit of toiling on foot through ten or twelve miles of dense forest, to have their grist ground at "Dr. Gardiner's mill." To this period belongs the story of the woman, who, obliged to make the perilous journey alone, was delayed by some accident, and spent the night wandering in the darkness of the frightful woods.

Yet, with all the gratitude which we owe to the founder of our city for his practical business capacity, it is for another and more important characteristic that he still claims our love and veneration. That characteristic was his devotion to God and to His holy Church. It was the desire of his heart to unite the people of his care in the worship which he cherished; and, though he did not live to complete his plans, we of to-day rejoice in their fruition.

Among the Churchmen of Boston Dr. Gardiner's name was one of note. Connected as he was with a distinguished colonial clergyman, and commanding the advantages of wealth and education, he took a prominent place among the members of King's Chapel. Just before the disturbances of the Revolution, when Dr. Henry Caner was the rector of the Parish, Dr. Gardiner was one of the churchwardens.* It was, then, with the sanction and assistance of New England's leading Episcopalians that he turned his attention towards the founding of a Church in the Maine wilderness.

*From MSS. of the Mass. Historical Society.

CHAPTER III.

POWNALBOROUGH AND THE FIRST CHURCH OF ST. ANN'S.

Until the middle of the eighteenth century there had been few, if any, organized attempts to care for the religious condition of the settlers in the Kennebec Valley. The Jesuit, Rasle, had, it is true, left behind him the record of a life and martyrdom which, years after his death, could rouse to fervor the heart of the Norridgewock Indian; but, apart from the invincible devotion of the Romanists, the missionary spirit had been of scanty evidence in the chilly field.

In 1755, however, the people of Frankfort and Georgetown sent a petition for a minister to the Society for the Propagation of the Gospel in Foreign Parts, who despatched to them the Rev. William Maclenachan, an Irishman, once a Presbyterian minister, who had officiated at Georgetown. A convert to the Church of England, he had taken orders, and, somewhat tardily, came to the uninviting pastorate thus offered him. During his short stay, he made but one report of his parish. In this he speaks of an increase of hearers, of services held on week days as well as on Sundays, and complains bitterly of the hardships to which he and his family were subjected. The Indians, he says, were thoroughly "merciless, no church or parsonage had been erected, and such was the condition of the ruined fort in which he lived that wind and rain were no strangers to its interior."

In 1758, he abandoned his station, claiming more salary than his due from the Missionary Society, who were in ignorance of his desertion. The little congregation of Frankfort could scarcely have lamented his departure, as, though of impressive appearance and gifted with considerable oratorical power, he was no fit ministerial character. It was a saying current among his acquaint-

ances that "when Mr. Maclenachan was in the pulpit he ought never to come out of it, and when he was out of the pulpit he ought never to go into it."

The subsequent career of the reverend gentleman was as erratic as his earlier one. In 1760 the Bishop of London refused to license him as the Assistant Rector of Christ Church, Philadelphia, and rebuked him severely for his uncanonical proceedings. After this there is little known of his personal history.

The next representative of Episcopacy in Maine was the Rev. Jacob Bailey, the famous "Frontier Missionary" of the Rev. William S. Bartlett's graphic book. The good people of Frankfort had heard of this young man as "a person of unexceptional morals, prudent, grave, and uncorrupt in regard to the Christian Faith," and begged the Venerable Society to appoint him to serve in the place of Mr. Maclenachan on the Eastern Frontier of Massachusetts Bay. They had made pledges, as ample as their condition would allow, for the minister's maintenance;—"they were indeed very poor, being upon a Frontier Settlement which they have hitherto been prevented from cultivating to advantage, as it is exposed to the insults of a Barbarian enemy, but they promise to contribute to the support of such minister as much as they can. They have a Glebe of 200 acres of good Land which, with their contributions in money, will not amount to less than £20 per annum, and as soon as they enjoy the blessings of Peace they will build a Church and Parsonage House, and in the mean time they can have Richmond Fort for a house for the minister and the Chapel belonging to it for Divine Service, and the Farm around for a Glebe."

It was on the first day of July, 1760, that the new Itinerant Missionary entered the country where he was to do his faithful work. He came with recommendations from Dr. Cutler and Dr. Caner of Boston, and was received into the family of Major Samuel Goodwin, whose name and benefactions are so largely associated with the vicinity of this early Episcopal mission. Pownalborough, then including Frankfort, had just been made the shire town of a new county, that of Lincoln; and, in consequence, was of importance in its growing numbers. "The country," writes the Rev. Dr. Caner, "though a frontier, peoples very fast." In 1761, the Court House, which is still standing, was built upon the bank of the river, and in this Mr. Bailey held the Church services for nine years. Of the condition of affairs within his range he wrote to the Society in

the spring succeeding his arrival: "I was received by the poor inhabitants of this and the neighboring parts with manifest tokens of satisfaction, and they appear perfectly affected with the goodness of the Society in sending them a minister. I found no teacher of any denomination in the County of Lincoln which contains 1500 inhabitants, scattered over a country of 100 miles in length and 60 in breadth. There are, however, a number of illiterate exhorters who ramble about the country, and endeavor all in their power to seduce the people from order and decency.

I found the people in these parts a mixture of several nations, generally those whom vice or necessity had drove from their native countries. They speak divers languages and have been educated in so many different religions that it is extremely difficult to unite them, notwithstanding which they are pretty constant in their attendance on Public Worship, and as soon as the Calamity of War is over it seems probable that industry will increase, which will naturally make the people sober and virtuous.

Travelling here is attended with the utmost difficulty, the whole Country being full of rapid rivers and impenetrable forests; and, in the winter season, the weather is so excessively cold, and the snow so deep that moving from place to place is still more impracticable. I have, notwithstanding these discouragements, travelled six or seven hundred miles back and forward to preach among the people, and to baptize their children, and can witness to their extreme poverty. I have performed divine service every Sunday since my arrival, and frequently on other days. I have likewise visited Brunswick and Hearpswell, which lay in another County; in these two settlements are thirty-one families of the Established Church, who earnestly wish to be recommended to the care of the Society, and are certainly in great need of a minister. As to Frankfort, now called Pownalborough, tho' settled about eight years under all the disadvantages of a bloody war with the Indians, it already contains 130 families, about 80 of which are so conveniently situated and so well disposed as to attend services every Lord's day. . . . . .

We have labored under a great disadvantage for the want of a Church . . . . . we have, however, put forward a subscription and hope to have a Church and Parsonage House erected in two years on ministerial land. The Rev. W. Maclenachan has taken away the books belonging to the Mission, and I have wrote to him and he have received the letter several months yet he re-

fuses to auswer it. I humbly conceive that Common Prayer books from the Society would be of great price among the people, as they are desirous of joining in divine service and can not obtain them."

For nineteen years of dangers and difficulties such as we can but faintly imagine, did this sturdy representative of the faith minister among the people of these forlorn regions; and, from a very early period of his rectorship, the name of Dr. Silvester Gardiner became prominent in his assistance. Long before the idea of a Church at Gardinerstown had been proposed, Dr. Gardiner had been as a patron saint to Pownalborough's little congregation. First, he allowed them the use of Richmond House and Farm for the minister; he contributed much, both in money and influence, for the building of their Church and parsonage, and he published and circulated religious books among them.

Not until 1770, however, was the Pownalborough Church [St. John's] opened for service, when it was already threatened by rumors of the War of Independence. "The dissenters," wrote Mr. Bailey, "both in this and the neighboring settlements, are extremely mortified and incensed at the success we have had in procuring benefactions." He lays especial stress upon the generosity of Dr. Gardiner, who gave £50 towards the expenses; that, too, when he was maturing the plans for the construction of another Church farther to the north.

For ten years the settlement of Gardinerstown had been steady in its growth. The first dwellers upon its soil came in 1760, and numbered only three families, "two of European church people," and the other of Quaker persuasion. By 1770, there were at least three hundred families in the town, which boasted its mill, its "Great House," built by Dr. Gardiner for an inn, and its blockhouse, erected on Church Hill as a place of refuge from the Indians. Besides these, the little cottages of the settlers peered here and there from the wooded slopes on either side of the river. These houses were, for the greater part, "of humble build, almost all with two stories in front; the back with roof sloping from the ridge-pole of the front part to the eaves of the one story in the rear." In those primitive days, the wide kitchen was the living-room of the household, and it is there that we may imagine solemn convocations of Gardiner's early inhabitants, as they met to discuss the scheme of their benefactor for building a temple to the Lord. There were no less than eight different sects represented

in the town in 1770, and those must have been lively theological discussions that went on by the blaze of the back-log in the huge fire-places, while the children, discreetly silent, as we are given to understand they invariably were in past generations, sat upon the blocks of wood placed for their bestowal in shady corners. The legal restrictions upon worship were then so few in Maine, though she was a part of orthodox Massachusetts, that it had become customary for the persecuted to resort thither; and it was a proverb among the Plymouth people: "When a man can find no religion, let him go to Maine." That the "Frontier Missionary" disagreed with this opinion as regarded our city, is proved by an extract from a note addressed by him to Dr. Gardiner in April, 1763:—

"As to Cobbossee (the name which was long borne by the territory at the junction of the Cobbossee and Kennebec Rivers), I am sorry to find there some of the greatest bigots in the land against the Church of England. I was lately among them to preach a sermon, but the people excused themselves from attending, and desired that I would visit them on a Sunday."

In 1768, the appointment of the Rev. Wm. Wheeler as missionary to Georgetown relieved Mr. Bailey of some of his arduous duties. His journeys to this part of his pastorate had been regularly made, through heat and cold, mud and snow, swarms of mosquitos, or driving of hail, as the season dictated; but it must have been with somewhat of gratitude that Mr. Bailey found himself more at leisure to work among his immediate parish, until, four years later, Mr. Wheeler resigned his charge, on the imperative ground of "ill health and a call to Newport." It was during this intermission that Mr. Bailey promised to officiate occasionally at Gardinerstown; and in January, 1771, he records, with joy, that the people have begun the frame of their Church.

In July of the next year, Dr. Gardiner came to Maine, and is mentioned as a visitor at the house of Mr. Bailey in Pownalborough. It is probable that he allowed himself a month's vacation from his professional duties in Boston; for on the sixth of August Mr. Bailey was in Gardinerstown, and assisted at the raising of the Church spire, which occurrence must have marked a great day in the little hamlet, and have called for the presence of the worthy proprietor.

On August 13th, 1772, the Rev. Mr. Bailey dedicated the Church of St. Ann's at Gardinerstown, an event which the folk must have celebrated in their simple, hearty ways. The sacred building was

then unfinished, though in a condition to admit of public services. Near the spot where now stands the lecture-room, circled by the grateful shadows of the pine-woods, this humble temple had sprung into shapely neatness; a small square building, furnished with arched windows, its slender spire crowned by a glittering gilt vane in the form of a sturgeon. This was a present to the Church from Mr. William Gardiner, and by its Indian name, *cabbassa* (sturgeon), was intended as an emblem of the Cobbosseecontee, first so called by the red men who fished in its waters. A congregation of eighty listened to the liturgy of England, then for the first time voiced in their own Church, in the sonorous tones of the missionary, who had cheerfully travelled the nine woodland miles from Pownalborough to be present at the glad occasion. Usually, he tells us, he cut but a sorry figure in his rusty, battered wig and patched clothing, as he went among his poor parishioners; yet his pronounced face, with slightly protruding chin and blunt nose, had a certain dignity, which, opinionated though it may have been, must have befitted gown and pulpit. Besides rendering the services of the day he baptized three adults, Daniel Tibbetts, John Door, and Joseph Pike; also five infants, Louisa Fletcher, Theodore, Edward, and Abiathar Tibbetts, and Hannah Warren.

Among those who gathered in the little sanctuary must have been Dr. Gardiner and his son, conspicuous in the midst of the settlers, and reverent in observance of the Church ritual. The portrait of the Doctor painted by Copley, which now hangs in the hall at Oaklands, must have been executed not far from this time. It is a vivid representation of a man past the meridian of life, and dressed in the scarlet coat of England, relieved by glittering buttons and white frills at the wrist. Between the side curls of a white wig a kindly, keen old face looks out; a face to whose humorous curve of lip and glance of eye is added the evidence of thought and practical tendencies, in the high forehead and vertical lines above the nose. The whole figure, one hand in its breast, is leaning slightly forward, the head a trifle bent, with a direct look at the beholder that gives him the suggestion of a certain watchful alertness in the intent eyes. Altogether a strong character; a man of deep feelings, firm attachments, and earnest purposes, for whose protection the struggling Church of Gardinerstown must often have longed in the later and more troublous days.

Could we look closely at the worshipers assembled on that summer day in the first Church of St. Ann's, we should surely see Sol-

omon Tibbetts and his wife Elizabeth, who then offered to God four of their numerous children; with the Doors, their former neighbors in Lebanon, N. H.; and Peletiah Warren, with his young wife Abigail, the daughter of Solomon Tibbetts, whose name is so tragically connected with the Church's history, and whose little daughter Hannah was last on the list of the baptized. Not far from her on whom he was to wreak such a terrible vengeance, may have knelt the strong-limbed Henry McCausland, who was one of the pioneer settlers. James Winslow, though a Quaker, was probably there; and his wife, famous as the first white woman of the town, and well known to the sick as "Granny Winslow," so skilled in the art of healing when there was no physician in the country round about. Lieutenant Samuel Berry must have been there, with his thirteen-year-old son Daniel, the grandfather of some of our younger church members of to-day; there, too, one might have seen that stalwart Nimrod, Capt. Nathaniel Berry, also with his son, later distinguished as one of Washington's Life Guards at Valley Forge; and it is not improbable that, from "Coburntown," all the Colburns, eight in number, may have crossed the river to be present at the dedication of the little Church that rose to their westward.

In the years immediately following this interesting ceremony, the work of completing the structure went on slowly. Doubtless the mind of Dr. Gardiner was engrossed with the colonial disturbances in and around Boston; and, moreover, he could not succeed in finding a minister for the little parish. The Rev. Mr. Wheeler, of Georgetown, had promised to preach in Gardinerstown once every month; but when the church was ready for services, his resignation had taken effect, and the parish was left for such occasional ministrations as could be given by the over-worked Mr. Bailey. Several times he called the attention of the Society in England to the families in the vicinity of the Church, whom he numbers as about 400, "chiefly very poor," and having among them no clergyman of any denomination. In such threatening times, however, it was thought best to send no missionary to the new field, and so Mr. Bailey did for the people all that he could, until his royalist principles checked his power in the country.

Of his occasional visits to the Parish of St. Ann's, we have only scanty records. May 12, 1773, he made the nine-mile trip through the woods, just after a tremendous storm had swept across the country. Fallen tree-trunks and swollen streams had ren-

dered the rude foot-track well-nigh impassible, and it was not until ten o'clock at night that Mr. Bailey succeeded in reaching Gardinerstown. The next morning, after preaching to a congregation of 104, and taking a collection of £8, 5 shillings, he returned for a baptismal service at Pownalborough.

On the first of the following August he was again at "Cobbossee-Contee," and this time there were 160 listeners gathered in the still unfinished Church. The contribution amounted to £9, a liberal sum for those troublous times. The size of the audience was doubtless pleasing to Dr. Gardiner, who, in all probability, made one of the number; since, as the guest of Major Goodwin, he took supper at the Pownalborough Court House on the following Wednesday, and, in company with Mr. Bailey, dined on Thursday at his own farm on Swan Island. That he did not remain in the vicinity for any length of time, however, we are assured, for, early in the following month, Mr. Bailey visited Boston, preached in Christ Church and King's Chapel, and, during his stay, both dined and supped with Dr. Gardiner at his mansion. We may well suppose that it was a true delight to the poor missionary to feast at the ample board of such an ardent Churchman, and that, the meal once ended, there were many weighty topics for the discussion of patron and priest.

Two years before this all that was mortal of the stately Madam Gardiner had been laid to rest beneath the echoes of King's Chapel; yet in the home once hers, our Tory missionary must have met nearly all of the children whom she left, and who deserve at least a passing notice.

John Gardiner, the eldest son, then about forty years of age, was strongly opposed to his father in his religious and political views; but was extremely famous as a lawyer, and, at the time of which we write, was Attorney General in the Island of St. Christopher's, among the West Indies. He was called "the law reformer," and is remembered for his later eloquence in the legislature of Massachusetts, and especially for a speech in which he sustained the repeal of an act against theatrical representations, wherein he gave a most able and learned review of the Greek and Roman stages. His little son, John Silvester John, then about eight years old, had been sent to his grandfather's in Boston for education, so that the bright face of the future celebrity must have made one of the family circle in 1773.

The eldest daughter, Ann, whose name was given to the Church

at Gardinerstown, was a famous beauty, and was painted by Copley in the guise of the huntress Diana. She married, early in life, Arthur Brown, the son of the powerful Irish Earl of Altamont.

In 1771, Dr. Gardiner's second daughter, Hannah, had become the wife of Robert Hallowell, then Collector of Customs in the port of Boston, one of a fine English family, and, as evidenced by his epitaph in the graveyard of Christ Church, "a man of firm integrity, distinguished courtesy, and strong affections." He was the father of Maine's beloved "Squire Gardiner."

The third daughter, Rebecca, married Philip Dumaresq, who traced his lineage from nobles of the Isle of Jersey.

The youngest daughter, Abigail, afterwards the wife of Oliver Whipple of Portsmouth, was a woman of the most exalted character. She gave proof of her deep piety in a solemn written covenant, still preserved, wherein she dedicated herself unchangeably to God. This covenant she renewed in writing from time to time; and, for this purpose, was raised by her attendants to a sitting posture upon her death-bed, where she traced the few faltering lines of a completed vow.* She was the mother of Hannah Whipple, who, in after years the wife of the Hon. Frederic Allen, gained celebrity as a poet and geologist, and was the pride of our little community. Her sister, Miss Ann Whipple, was also noted for her poetic talent.

Another son of Dr. Gardiner, as has been stated, lived upon his father's estate in Maine, and had the reputation of being a great sportsman, and, withal, extremely fond of practical jokes.

Besides the immediate family, many distinguished men of the day were wont to visit the Gardiner mansion; and some of them Mr. Bailey may have met upon his short visits. John Adams writes in his diary of dining there with several members of the Kennebec Company,—Bowdoin, Hallowell, and the elder Pitt; adding; "I shall hear philosophy and politics in perfection from H.; high church, high state from G.; sedate, cool moderation from B.; and warm, earnest, frank whigism from P."

Dr. Gardiner, as one of the influential men and churchwardens of King's Chapel, probably inspired that parish with interest in his missionary labors; for at their Easter meeting in the spring of 1773, they voted "that the old Bell, with its Appurtenances be given to the St. Ann's Church, Gardinerstown." A bell had formerly been presented to the Church by Mr. William Gardiner;

*From MSS. of the Mass. Historical Society.

whether it was removed, or, whether, in the local disturbances, the gift of Boston ever reached its destination, is unrecorded.

The stirring influences of the times were felt even in "the Maine wilderness." For years the life of the Rev. Mr. Bailey was in jeopardy; the Kennebec Whigs, in their violence, refusing to hear any dictates of law or order. Once they proposed the erection of a liberty-pole before the door of St. John's, and designed that Mr. Bailey should offer prayers at its raising. If he would not do this, it was proposed that he should be whipped around the pole; but, in the business meeting of the schemers, this motion was "lost by a majority of two." That the faithful priest should so long have stood at his post, in the midst of the manifold dangers and indignities to which he was exposed, is little less than wonderful.

In September, 1775, an event occurred which drew away many attendants of St. Ann's to perish in an unsuccessful expedition. Benedict Arnold, and the troops detailed by Washington to make their way to Canada by the way of the Kennebec and Chaudiere Rivers, passed through Pownalborough and Gardinerstown. Major Reuben Colburn, of "Coburntown," had been busily building bateaux for the troops, who anchored their small transports in the Kennebec, before they embarked upon them. Major Colburn had been zealous in enlisting volunteers for the expedition, which was to join Montgomery before Quebec; and it is said that over 1000 of the Maine youth fell in the disastrous campaign. One of the officers in command as the little fleet moved northward, was Gen. Henry Dearborn, upon whom the beauty of the scenery so impressed itself, that he registered a vow to return and build himself a home among its charms; a vow which he fulfilled some nine years later.

It is possible that services were occasionally held in the little Church, whose completion was now retarded, although, after this time, anything like regularity in their maintenance seems improbable. Every Episcopalian was suspected of allegiance to England; nor is it strange that this view prevailed, when so many of the clergy were confessed Tories. Outside of New England the adherents of the Church were generally of the upper and wealthier classes, and not infrequently numbered officers of the King. There were about 250 Episcopal ministers in the colonies at the outbreak of the Revolution, and even the dignity of their order did not keep them from the ardors of party spirit. There were many

who, like the Rev. Jacob Bailey, opposed the orders of the Continental Congress to omit the prayers for England's royal family; many who echoed the words of the Rev. Mr. Beach of Connecticut;—"That he would do his duty, preach and pray for the King, till the rebels cut out his tongue!"

There were those, however, whose sympathies were with the American cause. One, a Virginia clergyman, preached a sermon ending with the words: "To everything there is a season, and a time to every purpose under heaven,—a time of war,"—and, as he spoke, he threw off his robe, disclosing beneath the priestly vestment the uniform of a soldier, and walked from the Church at the head of a soldier people.

All over the country the loyalist clergy were mobbed, dragged from their pulpits, and threatened, even in the sanctuary, by the arrogance of a newly organized militia. Our humble Pownalborough missionary was not exempt. He was once mobbed at Brunswick, and escaped to his own home, only to find there another fugitive from mob-law, in the person of Mr. William Gardiner. The next evening Mr. Gardiner, who had ventured to return to his estate, was again mobbed; and, at last, under cover of darkness, he was rowed by friends down the Kennebec to a point where he took ship for New York. There he hoped to find his father, but Dr. Gardiner had already left the country with the British troops after the evacuation of Boston, and had gone to Halifax, whence, some time later, he sailed for England.* With his sons-in-law, Philip Dumaresq and Robert Hallowell, he is mentioned in the "Morning Chronicle" of the State of Massachusetts Bay, in the year 1778, under "an Act to prevent the return to this State of certain persons therein named, and others who have left this State, or either of the United States, and joined the enemies thereof."

At the time of his flight, Dr. Gardiner lost all his personal property, with the exception of £500, which he happened to have with him. "God only knows," he writes, "what I shall do!" From Halifax, and, in after days from Poole, England, he wrote many letters to his son William, and to his son-in-law, Oliver Whipple, of Portsmouth, who rendered him assistance in the care of his Maine estate, which, fortunately, escaped confiscation. It was a source of grief to him that the Church of St. Ann's was thus abandoned in its unfinished state, and the troubles of the clergy in the

*From papers of the Mass. Historical Society.

colonies only increased his anxieties. In June, 1779, the brave Jacob Bailey himself was obliged to flee the country, and Episcopalianism in Maine seemed without a protector. With deep regret the Society for the Propagation of the Gospel in Foreign Parts saw their hitherto successful emissaries scattered before the breath of the cannon, and realized that the defection of the clergy meant a season of languishing for the Church, in the midst of such inveterate enemies. It is one of the hopeful signs of the time that now-a-days, though we have no greater sympathy with the loyalists' sentiments, we yet hold, with Bishop Burgess, that "there is no cause to blush for a mistaken conscience, or for sacrifices to principles, the highest in themselves, though erroneously made." Surely it was the error of an essentially noble spirit that prompted these words of Dr. Gardiner in his exile and distress:* "I don't believe there ever was a people in any age or part of the World that enjoyed so much liberty as the people of America did under the mild indulgent Government (God bless it!) of England, and never was a people under a worse state of tyranny than they are at present." (Extract from a letter of 1776.)

At the close of the Revolution Dr. Gardiner again sought America; but, during his absence, the vast estates which he owned in Massachusetts and Connecticut had been confiscated, and only his lands in Maine were secured to him and his heirs. The Church of St. Ann's, though saved from the destruction which had visited St. Paul's of Falmouth, was not destined to see completion during the lifetime of its founder; for in the year succeeding his return he died suddenly of a malignant fever at Newport, R. I. His obituary notice, published in the "Newport Mercury," of August 14, 1786, reads as follows:—

"On Tuesday last, departed this life, in this city, Dr. Silvester Gardiner, in the eightieth year of his age.

He was a native of this state, but for many years prior to the Revolution an inhabitant of Boston in the state of Massachusetts, where in the line of his chirurgical and medical profession, he long stood foremost. He was possessed of an uncommon vigor and activity of mind, and by unremitted diligence and attention acquired a large property, which, though much injured by the late civil war, was not wholly annihilated. His Christian piety and fortitude were exemplary as his honesty was inflexible and his friend-

*From papers of the Mass. Historical Society.

ship sincere. He has left behind him to deplore his loss a truly excellent wife and a numerous posterity.

His remains, attended by many of his relatives and by the most respectable citizens, were removed to Trinity Church the Friday following, where the funeral service was read, and a sermon suitable to the solemnity, at his particular desire, preached to a very crowded audience; after which the body was interred under the church. The colors of the shipping in the harbor were displayed half-mast high, and every other mark of respect shown by the citizens on the mournful occasion."

In the will of Dr. Gardiner instructions are given to his heir to complete the Church ot St. Ann's out of his personal estate. £28 sterling are to be paid annually and forever to its minister, who must be approved by William Gardiner, or his heirs, and by the majority of the parishioners. If the greater part of the parish object to the candidate presented by the Gardiner heir, he is to present a second person; if this one likewise fails to please, a third, "who shall be inducted, any opposition notwithstanding."

Dr. Gardiner also left ten acres of land for a glebe, to include a "Parsonage house," and his whole library, to be under the care of the Episcopal minister at Gardinerstown, and to be used by the clergy, Episcopalian and Dissenting, and by the Physicians living within fifteen miles east and west of the Kennebec, and twenty miles north and south from the Church. This library has long been scattered, and the legacy fund commuted into property owned by the Church, while the parsonage lot has been divided and sold among the dwellers in the city.

Cemented into the wall of Christ Church, on the right of the chancel, is the cenotaph which was erected to Dr. Gardiner's memory after his pious wishes had been duly carried out. It is of black marble, cut in three painted arches, and bears in letters of gold the Latin inscription, composed by the Rev. J. S. J. Gardiner:—

"Sacrum Memoriæ
SILVESTRIS GARDINER,
Qui natus, haud obscuro genere, in insula Rhodi
Studuit Parisiis
Et Bostoniæ diu medicinam feliciter Exercuit.
Postquam satis opum paravissit,
Navavit operam ad domandam ornandamque
Hanc orientalem regionem, tunc incultam.
Hic sylvas late patentes evertit, molas omnigenas

Ædificavit, omnia rura permultis tuguriis ornavit,
Templum Deo erexit,
Atque hæc loca habitantibus pater-patriæ dici
Profecto meruit.
Vir acerrimo ingenio; medicus sciens,
Maritus fidelis, pius in Liberos,
In obeundis negotiis vigilans, sagax, indefessus,
Integer vitæ, in sacris literis doctus,
Christianæ fidei omnino addictus,
Ecclesiæ Anglicanæ observantissimus,
Mortuus est in insula Rhodi,
Anno Domino MDCCLXXXVI, ætatis LXXIX.
Ut viri de ecclesia deque Republica optime meriti
Memoriam commendaret posteris, suæque insuper
Erga avum venerandum pietatis monumentus extaret,
Honorarium hoc marmor erexit,
Nepos hæresque,
ROBERTUS HALLOWELL GARDINER."

*(Translation. Sacred to the memory of Silvester Gardiner, who, born in Rhode Island of family not obscure, studied in Paris, and practised medicine successfully a long time in Boston. Having obtained a competency, he directed his attention to the civilization and improvement of the Eastern country, then uncultivated. Here he leveled extensive tracts of forest, built various kinds of mills, ornamented the country with numerous cottages, erected a church, and by the inhabitants of these parts has richly deserved to be called the father of the land. Distinguished for his abilities, a learned physician, a faithful husband, a good father, of an incorruptible integrity, in transacting of business indefatigable, sagacious and vigilant, of upright life, deeply read in the Sacred Scriptures, a firm believer in the Christian Faith, and wholly devoted to the doctrine and discipline of the Church of England, he died in Rhode Island, in the year of our Lord 1786, aged 79. That he might commend to posterity the memory of a man who deserved so well of the Church and of the Republic, and that a monument might exist of his own gratitude towards his venerable grandfather, Robert Hallowell Gardiner, his grandson and heir, has erected this honorary marble.)

*From Hanson's History of Gardiner and Pittston.

CHAPTER IV.

THE CHURCH AFTER THE REVOLUTION.

When, after the Revolution, her place in America was again assumed by the Church Militant, she soon laid claim to the independence which was assuredly her right. The next year after the declaration of peace, the Rev. Samuel Seabury, of Connecticut, was consecrated at Aberdeen, and became the first Bishop of the United States. Three years later, the succession was further provided for, by the consecrations at Lambeth Palace, of Bishop White of Pennsylvania, and Bishop Provoost of New York. Thus established upon a firmer basis, the Church, after only a brief season of discouragement, gave hopeful signs of an increase in numbers and prosperity.

With the return of peace, the dwellers in the Kennebec Valley began to long for the improvement of their religious facilities. The Church of St. John's, since the flight of its Tory minister, had been rapidly falling into decay, and the interests of the vicinity were centering about the more northerly point of Gardinerstown. Yet it is interesting to note that, during the winter of 1787, services had been read at Pownalborough by the Rev. John Silvester John Gardiner, the grandson of Dr. Silvester Gardiner, and a man of uncommon talent. He was afterwards for many years the Rector of Trinity Church, Boston, and was of wide repute among the clergy of the land. He is celebrated as a charming and eloquent preacher, a brilliant classical scholar, a reader of great dramatic power, and one of the founders of the Boston "Anthology Club." "For thirty-seven years," says the late Bishop Brooks, "he was the best known and most influential of the Episcopal ministers of Boston. His broad and finished scholarship, his strong and positive manhood, his genial hospitality, his fatherly affection, and his eloquence and wit made him through all these years a marked and powerful person, not merely in the Church, but in the town."

Since the pronounced Toryism of Dr. Gardiner had proved so disastrous to his interests, the town which was once called by his name had been re-christened Pittston, in honor of the Pitt family of Boston. With the peculiar Saxon characteristics of the place, its people fell naturally into the English ways of regarding Dr. Gardiner's family and their Church, a fashion which savors nothing of humility, though it recognizes the kindly superiority begotten of wealth and gentle breeding.

William Gardiner, the heir of his father's land in the neighborhood of St. Ann's, at once set about finishing the little structure, as Dr. Gardiner had desired. In 1792, Major Reuben Colburn was requested to "get the Windows and Doors put up in the Meeting-house," and, in 1793, the Church was completed. William Gardiner, besides giving the vane and bell, had also begun the erection of a parsonage house on land near the Church; but it was never finished, and was allowed to go to decay.

As early as 1791, a town meeting had been called in Pittston, "To see if the Town will vote to hear the Rev. Mr. Warren as a Candidate on the Principals of the Will of the Late Dr. Gardiner until next March Meeting or for any other term, and to see if the town will Vote to appropriate any Sum of their Money to his use or raise any sum for his Support in case they should agree with him for a Term longer than to expend the Legacy, and to pass any Vote or Votes relative thereto, that the Town when assembled shall think proper." After due consideration, however, it was decided "not to hear him at all."

It is evident, however, that this clergyman was employed during that year by the Churchmen of the town, as one of the Parish Books contains the following record:—

"The Rev'd Joseph Warren commenced preaching in St. Ann's Church in Pittston about the first of September, 1791, and dissolved his connection with said church on the 20th July, 1796.

Attest, BARZILLAI GANNETT, Clerk."

The incorporation of the parish itself took place March 28, 1793, and is recorded as follows:

"An Act to incorporate a Number of the Inhabitants of the Town of Pittston, in the County of Lincoln, into a Parish by the Name of *The Episcopalian Society in Pittston.*

Whereas, a number of inhabitants of the town of Pittston have petitioned this Court to be incorporated for the reasons expressed

in their petition, and it appearing to this Court reasonable that the prayer thereof be granted:

SECTION I. Be it therefore enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That Jedediah Jewett, William Barker, Henry Smith, Henry Dearborn, Nathaniel Bailey, Seth Gay, Barzillai Gannett, Stephen Jewett, Samuel Lang, Nathaniel Hall, Reuben Moore, Jonathan Redman, James Parker, John Nichols, Daniel Jewett, Benjamin Shaw, Peter Grant, Thomas Town, Cyrus Ballard, Simeon Goodwin, Nathaniel Berry, Thomas Berry, Bartholomew Kimball, Jeremiah Nichols, Andrew Bradstreet, Gideon Gardiner, David Philbrook, Rufus Gay, Jeremiah Wakefield, Gardiner McCausland, Joseph Bradstreet, Henry McCausland, Jr., Henry Smith, Jr., Nathaniel Kimball and Abraham Fitts, the petitioners, together with their polls and estates, hereby are incorporated into a parish by the name of *The Episcopalian Society in Pittston* with all the privileges, powers, and immunities which other parishes in this Commonwealth are entitled to by law.

SECTION II. *Be it further enacted by the authority aforesaid,* that if any other person or persons may incline to join the said *Episcopalian Society* in said *Pittston*, he or they shall, with their polls and estates, be considered as belonging to the said Episcopalian Society in the same manner as though they had signed the said petition, and whenever any person or persons belonging to the Episcopalian Society aforesaid shall incline to belong to the other part of said town by signifying such their desire in writing to the Clerk of said town, he or they shall, with their polls and estates, be and hereby are discharged from the said Episcopalian Society, and annexed to the other part of said town.

SECTION III. And be it further enacted by the authority aforesaid, That Jedediah Jewett, Esq., be and hereby is authorized to issue his warrant, directed to some principal member of said parish, requiring him to warn the members of said parish, qualified to vote in parish affairs, to assemble at some suitable time and place in said town; to choose such offices as parishes are by law required to choose, in the months of March and April annually, and to transact all matters and things necessary to be done in the said parish.

This act passed March 28, 1793."

The first Parish meeting of St. Ann's was held on the first of June, 1793, and the officers then chosen were: Jedediah Jewett,

Moderator; Barzillai Gannet, Clerk; Jedediah Jewett, William Barker, and Reuben Moore, Assessors; Henry Smith, Jr., Collector; William Barker, Henry Smith, and Ebenezer Byram, Wardens; Henry Dearborn, Seth Gay, and Jedediah Jewett, Vestrymen; Samuel Lang, Sexton.

These early Church officers were all men of considerable note in the history of our city, and the mere mention of their names suffices to call to the minds of many interesting stories of a by-gone time; but in these pages we can stop only to notice a few of the most striking characters. First comes the Moderator, Jedediah Jewett, who was always a man of prominence in the civil affairs of Pittston. In the Revolution he had acted as Commissary of a New Hampshire regiment, being debarred by lameness from the more arduous service which he would gladly have undertaken. In 1787, he moved to Pittston, and settled upon a farm opposite "Grant's shipyard" at Bowman's Point. From that time he took an active part in the political and religious affairs of the town. He was at different times Town Clerk, Treasurer and Selectman, and served five terms as Representative to the General Court of Massachusetts. His uncle, the Rev. Jedediah Jewett of Rowley, Mass., a noted Congregational minister, was one of the first who had assisted the young student, Jacob Bailey, in his struggles for an education.

In 1794, a brother of Jedediah, Jesse Jewett, settled at Bowman's Point, and became one of the attendants at St. Ann's. His daughter, Mary, who, in 1825, married Henry B. Hoskins, will long be remembered among the Church people of Gardiner, although she became a convert to New Church doctrines. The genial hospitality of Mr. Hoskins' home, with the kindly courtliness of Mrs. Hoskins, was long among the greatest charms of Gardiner's society.

Still another brother, John, married his cousin Katherine, and among his descendants are many whose names will always be honored in Christ Church. A granddaughter of John Jewett was the late Mrs. Stephen Young; and another, Martha, who married the well-known and estimable "Squire Williamson," died in 1892, leaving behind her the memory of a centuried life, richly sown with good deeds and faithful service to the Church, of which she was long the most aged communicant. Her son-in-law, Ephraim Forsyth, was one of the devoted souls whom the Church especially delights to honor, and the loss of whose helping hand she feels

most keenly. Mrs. Williamson's uncle, Samuel, was the father of Mrs. Sanford Stevens, whose golden wedding, celebrated in 1891, brought back so many pleasant remembrances of the Church in the days of the Rev. Mr. Babcock.

Barzillai Gannett, the Clerk of the first parish meeting, was a man of a different stamp. That he was possessed of fine physical and mental powers; that he had creditably filled many civil and military positions; that in 1807 he had been a Senator; that from 1793 to 1809 he was Clerk of St. Ann's parish, as well as an able supporter of the Church in all ways; and that, having committed some "slight breach of trust," he fled from home because of his wounded pride, —all this is a twice-told tale, but one whose repetition is demanded by the annals of the parish. Major Gannett was a Freemason, and was assisted in his flight by two of the fraternity, who took him in a canoe to Abacadasset Point, just above the chops of Merrymeeting Bay. There he boarded a schooner bound for Boston, and long years passed, during which no definite news of the fugitive reached his deserted family. At last, a son of Bishop Chase of Ohio, who was in Gardiner, happened to hear from Mrs. Gannett the story of her husband's disappearance, together with a description of his fine and commanding person. Mr. Chase was the more vividly impressed with the conversation, because he recognized in many of its particulars a resemblance of Major Gannett to a gentleman of his father's congregation in Zanesville, Ohio. This gentleman, Benjamin Gardiner by name, was the president of an Ohio bank, and, as he had a wife and two children, Mr. Chase at first thought it impossible that he could be the lost defaulter. The coincidences however, seemed so remarkable, that finally he wrote to his father upon the subject. Bishop Chase sent for Mr. Gardiner and read the letter to him. To his surprise, the man gave every evidence of guilt, and, at last, confessed that he was indeed Barzillai Gannett. Once more an exile, he left behind him the woman whom he had so cruelly deceived, and from thenceforward, we read of him only the vaguest of rumors. His writing in the old Church records is all that remains to remind us of his chequered career.

Names most suggestive in our narrative are those of William Barker, who was a great owner of real estate in Pittston; of Samuel Grant, whose son, Peter, married Captain Barker's daughter, and who is famous throughout Farmingdale for shipping and local interests; and of Andrew Bradstreet, two of whose grandchildren married into the Grant family, and whose descendants,

men of wealth and great business talent, have probably done more for the prosperity of Gardiner and her Church than has been possible to the lesser stewards.

Then there was Major Seth Gay, one of the town's important men, who is recalled to us to-day by the old "Gay's wharf;" and his brother, Rufus Gay, who first came to Pittston on foot from Dedham, Mass., carrying all his worldly wealth in a red pocket-handkerchief. His uprightness and integrity, however, were not long in winning for him a high place among his neighbors; and, until the age of sixty, when he became a member of the New Jerusalem Church, he was active in our parish matters. His wife was a step-daughter of Gen. Dearborn, and two of his children, Mrs. Olive Worcester and Miss Dorcas Gay, will be long and affectionately remembered among Gardiner's people. By marriage the Gays were connected with Ebenezer Byram, the master builder of Gen. Dearborn, whose family name also claims honorable mention among us. The descendants of Henry Smith and Reuben Moore are worthy of a more extended notice than can be given here; since they have been so often active in the cause for which these early officers did their faithful work.

A significant name upon our Church books is that of General Henry Dearborn, the hero of many battles, and the father of a son who has rightly been called one of America's greatest benefactors. That this wonderful man has lived in our city, is its honor; and that he was zealous in the Church must have been a fact of much import. He served both as Warden and Vestryman, and, until appointed Secretary of War by Jefferson in 1801, lived not far from where the Public Library now stands, taking a vigorous share in both Church and State matters. In 1794, it is said that Louis Philippe, then an exile from France, visited Gen. Dearborn for several days, attended by the celebrated Talleyrand. It was unfortunate for the future of our city's interests that General Dearborn's influential presence was so soon removed by the requirements of his great office.

The Rev. Joseph Warren, before mentioned, was the first minister of St. Ann's. His salary was set at £65 per annum; and the pews of the Church were divided into three classes; those who occupied the best ones paying fourpence a Sunday, and the others threepence and twopence respectively. But the little sanctuary that had outlived the dangers of the war was not destined to be, for any length of time, Pittston's place of worship. Henry McCaus-

land, one of the earliest settlers, who had served in the Revolutionary war, became deranged, and fancied that the Lord had ordered him, in expiation of his sins, to make a burnt-offering of the Church, and to kill its pastor. The first part of his sacrifice he carried out on the 22nd of August, 1793. The madman lived near Farmingdale, and, on the appointed day, he took some live coals in the shoe of one of his children, and set out upon what he supposed to be a divine mission. He crept along the bank of the Cobbossee Stream through the dense growth of pine-woods, until almost at the point where Dr. Gardiner had formerly built the "New Mill." There he forded the water, and, still keeping cautiously under cover of the trees, came at last to the little wooden building that he sought. The carpenters were still busy upon it, though, for the moment, no one was in sight; and the maniac, with his quick movements, soon buried his coals in a heap of shavings upon the loose floor-boards, covered them with an unhung door, and vanished again into the forest. He had taken with him the Bible used in the Church, and this was afterwards found upon a stump, where he had left it. The flames, bursting forth in all directions from the little sanctuary, warned the townspeople of their loss; and the Church that had stood so bravely through the country's changes, soon fell, a heap of glowing ashes.

After the success of his burnt-offering, McCausland set about the completion of his destroying work. He made several plans to murder the Rev. Mr. Warren, but failing in their accomplishment, decided to offer another victim in his stead. He finally chose for the vicarious sacrifice a woman whose name was the same as that of the clergyman, the wife of Peletiah Warren, and the daughter of Solomon Tibbetts. One day, as she crossed the Cobbossee on her way to visit her sick mother, he followed her in a canoe, and, unable to overtake her upon the stream, pursued her into her mother's house, which he entered, feigning a neighborly call. When the family were off their guard, he seized a butcher-knife that his roving eyes had descried in a beam overhead, and with it he despatched Mrs. Warren in an instant. Her dying shriek awoke her brother, who was asleep in the room, and seizing a loaded gun, he rushed after the murderer, but he was restrained, and McCausland fled into the woods. It is said that he had conceived more bloody plans, and that another of his intended victims was Mrs. Peter Grant, the grandmother of Mrs. Anna Ellis and Mr. W. W. Bradstreet. This design of slaughter, however, he did not

follow out, but, after lingering at large in the forest for some time, he came to a realizing sense of what he had done. Since the burning of St. Ann's, the congregation had met for worship in the upper story of the "Great House;" and there they were one day terrified by the sudden appearance of the wild and haggard murderer, who confessed his guilt and gave himself up to justice. Though sentenced to be hung, he was afterwards pardoned on the ground of insanity, and, since there was no asylum, was confined in the jail at Augusta for the thirty-six years before his death. He was an object of curiosity to the people of the neighborhood, who used to pay a penny apiece for the privilege of "hearing Crazy McCausland pray." For the stipulated sum, he was accustomed to appear at his cell window,—a strange object with his long beard, in those days of shaven chins—and there he would mumble an incoherent prayer. The money which he thus obtained he sent to his family in Pittston.

The courageous townspeople at once set about the erection of a new Church. A meeting of deliberation was called at the house of General Dearborn, and a committee chosen to superintend the building. Its members, Henry Dearborn, Benjamin Shaw, Ebenezer Byram, Reuben Moore, and Henry Smith, began their task in the fall of 1793; and by the next summer, though not entirely finished, the new Church was ready for use. The legacy fund of Dr. Gardiner, the aid of his executors, the subscriptions of the Churchmen in the neighborhood, and the offerings of parishes in Boston, Newburyport, and Salem, defrayed the expenses of the work. The new St. Ann's was an unpretentious wooden building, measuring fifty by thirty-five feet. It was only fifteen feet in height, but had a projecting porch, some twelve feet square, which extended above the main building in a sort of belfry, although there was no steeple. In the year 1828, Allyn Holmes, then a pupil at the Lyceum, made a water-color sketch of this old Church. Several photographs have been taken from this sketch, which gives a clear idea of the bold little building, as it once stood, squarely fronting the rough land which is now transformed into our beautiful "Common."

The interior of the Church was as uncompromisingly severe as its exterior. There was but one aisle, and two rows of moderately high pews, each furnished with its door and great wooden button. Box-pews, a trifle above the floor-level, encircled the body of the house. In the eastern end of the Church, answering to the

chancel, stood a plain reading desk, and, towering above this, was a pulpit of the old-fashioned style, whose winding ascent comprised eight or nine steps. The gallery was a wide one, extending nearly to the middle of the building, and filled with seats resembling settees. Back of these the sexton stood, when he tolled the bell. In common with other buildings of its kind and time, the Church made little provision for the physical welfare of the fold. Such an innovation as a furnace or a stove was not to be thought of then; and to neglect the services was a cardinal sin. More than one curly-headed boy has trudged over the frozen ways, carrying his mother's little foot-stove, and thinking bitter thoughts of the long sermon-time, when he, in all probability, would sit crying for the ache in toes and finger-tips.

The Rev. Joseph Warren was called, in April, 1794, "to settle as minister in the Episcopal Parish in Pittston;" and he again took up the duties which had been so tragically interrupted. The parsonage, built by Mr. William Gardiner, was fenced during the summer, and the clergyman was offered the improvement of the parsonage land, and the "loose contributions of money," in addition to a munificent salary of £34, 13s., 4d., which, with the legacy fund left by Dr. Gardiner, amounted to £72. An inducement to matrimony was also held out to him, in an agreement to give him, when married, an increase in his salary of £18; surely, the most modest of endowments for a bride!

A season of great hardship now dawned upon the Maine settlers. The farmers did not understand the proper preparation of the new soil, and, in consequence, crops were not forthcoming. Boiled beech-leaves, skimmed milk, and hasty-pudding, formed some of the fare upon which strong men were forced to subsist as best they might. Laborers often lived upon "herbs," i. e., greens, peas, potatoes, etc.; and one hard-working man ate nothing for a week but smoked alewives and milk. In consideration of the high price of provisions, the Parish in the spring of 1796, offered to give Mr. Warren an increase of salary, to the amount of $93.34.

The Rev. Mr. Warren left Pittston on the 20th of July, 1796, having accepted a call to Charleston, S. C. His room was immediately filled by the Rev. James Bowers, who, it would seem, was not at first in priests' orders, as, in 1799, he is mentioned as a "deacon of Pittston." His salary was fixed at $333.34, and he was given in addition the use of the parsonage. This salary he was to receive only so long as it was pleasing to three-fifths of the

society, with the understanding that he was "not to dissolve his ministerial connection while a majority wished his stay."

By a vote of the parish taken in April, 1796, different rates of rent had been imposed upon the members of the society who occupied pews in the Church. An assessment of ten cents was paid each Sunday by those who sat in the "first-class" seats; while the holders of the "second-class" pews were taxed eight cents, and those of the "third-class," six and one-half cents.

In the year 1797, the pews were sold for the sum of $658.50; and the next year, the gallery pews, which had just been finished, were also disposed of. In 1800, taxes for the payment of the minister were apportioned to the members of the society throughout the town.

In April, 1802, Mr. Bowers decided to accept the position then offered him, of Rector of St. Michæl's, Marblehead, Mass,, and he left Pittston with the assent of his parishioners there.

During the nine years' service of Mr. Warren and Mr. Bowers, the Holy Communion had not once been administered to the people who, anxious as they were for Church privileges, must often have longed for this supreme rite. The little congregation, however, had not lost its interest through the slothfulness of its guardians, and, although without a rector for more than a year, the parishioners still endeavored to keep up the regular meetings. During the summer of 1802, they engaged Mr. Nathan Crocker as lay-reader, paying him $3.50 weekly.

June 5, 1802, the parish adopted "the Constitution and Canons of the Protestant Episcopal Church, as established in the United States of America."

In the summer of 1803, an invitation to assume the pastoral care of St. Ann's was sent to the Rev. Samuel Haskell, who had once been Rector of Christ Church, Boston. He accepted the call, and came to Pittston in July of the same year. As the parsonage was by this time in a ruinous condition, $50.00 for the rent of a house was granted him, together with a salary of $500.00. Mr. Haskell was a man of energy, and devoted to the interests of the Church, whose Sacraments he duly administered, although, during his stay of six years, there were not more than seven or eight communicants.

In 1803, the town of Gardiner was separated from that of Pittston, and re-named in honor of the heir who succeeded to the estate of William Gardiner. It must have been with joyous antici-

pation that the village welcomed its new proprietor, and that the elder men recognized a something of native resolution in the face and carriage of the young man, frail and delicate though he appeared. The son of Robert and Hannah Hallowell, he was obliged, by the conditions in the will of his grandfather, to assume the family name, as the inheritor of the estate; accordingly it was as Robert Hallowell Gardiner that he came to his own. It seemed at that time as though the slight youth, who had but just returned from a foreign trip which he took for the benefit of his health, must prove unequal to assume the charge of a land so crowded with troublesome tenants as was this of his claim. The mere journey to his estate must have been a great tax upon him, as there were still no carriage-roads through Maine, and the trip by water could only have been made in a primitive fashion. The estate had been left to him with the attached condition that it should not be sold, and that no leases should be granted beyond his own life-time. The place itself was materially at a stand-still. Hallowell and Augusta had blossomed into flourishing towns, but their sister settlement was in danger of remaining far in the background, when young "Squire Gardiner," as he was always called, came into possession. His earliest tasks were to break the entail upon the estate, to have the bounds properly surveyed, and to make arrangements with the "squatters," whom he found usurping his land. Of the ninety-seven families then living in Gardiner, eighty-six had no title to the soil which they claimed. Everyone knows the story of the young man's summons to this class of people to meet him and take instant measures either to buy, lease, or abandon the disputed lands. His future greatness in Gardiner was determined, once for all, by the courage with which he faced and quelled the ringleader of the rowdy squatters, who thought to bully the slender stripling into an easy submission to their terms. A little later, men of their kind murdered the surveyor of a neighboring district which they claimed; but, before this new heir's quiet, fearless gaze, the outlaws shrank; and, agreeing, with only one exception, to his proposals, became peaceable and industrious townsmen.

In the beginning of the century, life in Maine meant so much of the hard and the uncongenial, that it was little short of wonderful to see this scholarly, travelled youth adapting himself to the rough country folk, and, with a zeal matched only by that of his grandfather, devoting his every energy to their improvement.

The year after his arrival, he built a fulling-mill, and laid the foundations for an ample wharf, omitting, meanwhile, no measures which could attract settlers to the vicinity. So successful was he in his plans, that, at the close of his first ten years' administration, the population of the town had doubled. Though, after tedious law-proceedings, he had broken the entail which hampered the Kennebec estate, and had thus attained more freedom in its management, Mr. Gardiner still adhered to certain English ideas of business; a peculiarity which could scarcely fail to create some enemies, even if, in many instances, it led him to the wisest course. Believing in the superior advantages within reach of a small community, as opposed to a larger one, he refused to sell his mill property, and kept all extended interests in his own hands. Thus the townspeople, like their English brethren, were, in a measure, dependent upon their "Squire"; and this circumstance has contributed to give Gardiner its noticeable English coloring, upon which so many writers have made remark.

Some of the minor business transactions of the town bear the mark of originality: for example, the purchase of the land for "Davis' Block," which, with its corner-sign of the great hat, has so long been one of the city's distinguishing features. This tract was bought of Mr. Gardiner by Mr. Jacob Davis, and the price, $350.00, was, according to agreement, paid in hats.

In the year 1804, the Episcopal Church of St. Ann's received a gift, valuable in itself, and doubly so because of the event which it commemorated. During Mr. Gardiner's life at Harvard and his trip upon the Continent, he had been more or less under the influence of the French rationalism which so strongly affected the religious tone of the age, and on that account, had refrained from uniting with the Church of his fathers. He may have found God in the silence of his woodland home; at all events,

> "He faced the spectres of the mind
> And laid them: thus he came at length
> To find a stronger faith his own."

As soon as he could conscientiously do so he became a member of the Episcopal Church, and it was then that he presented St. Ann's with a silver communion service, inscribed with the date and the name of the giver. These pieces were in use until 1864, when, since they were of enormous size, it was thought best to have them melted, and remade in a more convenient pattern. The parish, however, still possesses unchanged the large silver paten, on the

bottom of which is engraved, "The gift of R. Hallowell Gardiner to St. Ann's Church, Gardiner, 1804." It bears the mark of Pitman, a London maker, and is considered extremely valuable. Among the Church property is also an apostle spoon of solid gold, which was given by the Gardiner family, and is of great age.

The beauty of Mr. Gardiner's character found its best expression in his future dealings with the House of the Lord. For nearly sixty years he was the stay of Gardiner's Church, and a staunch supporter of her teachings in many parts of the country. Both the clergymen of the parish and those who have visited the place bear grateful witness to his tireless hospitality and precious friendship. First at the house built by his father on the east side of the Kennebec (where Mr. Frank Stevens now lives), then at the cottage in Gardiner, upon the "river road," and later at the "Oaklands," Mr. Gardiner attracted to himself the best of Maine's people. To the student of our local history, it is scarcely possible to over-rate the influence exercised by the "Squire" and his gentle wife upon all around them.

An act, passed by the Court of Massachusetts in 1807, gave permission to the wardens of St. Ann's Parish to commute the annual legacy of $124.00 arising from rent and proceeds of lands left by Dr. Gardiner for the use of the Church, so far as to receive any sum of equal value from his heirs; also to sell or lease "lands, tenements, or hereditaments, which by commutation as aforesaid or otherwise" belong to the society, and to form from the proceeds a ministerial fund, whose interest should be used for the support of public worship in the society.

Mr. Haskell resigned his position in the summer of 1809. For two years the Church was without a rector and the services were discontinued.

Not long after the withdrawal of Mr. Haskell the people of the town began to show interest in the teachings of a certain Mr. Aaron Humphrey, a young Methodist minister. There is still extant "A List of Persons highering Mr. Humphrey to Preach," wherein it is duly set forth that "the subscribers, being desirous to promote good order and regularity and the due observance of the sabath . . . . . have agreed with the Revend. Mr. Humphries to preach with us at the school House near the Church in Gardiner every other sabath for the term of one year." This document is dated May 25, 1809, and is signed by about forty men, a few of whom were attendants of the Episcopal Church.

Mr. Humphrey must have proved an attractive preacher, for in May, 1810, the parish of St. Ann's invited him to officiate one year for them in the Church, though not until he had promised to take orders in the near future. He was soon ordained a Deacon, and the Wardens, Messrs. R. H. Gardiner, Stephen Jewett, and Simon Bradstreet, were directed "respectfully to request the Reverend Bishop and other clergy of the Eastern Diocese to admit him to an Episcopal ordination." This having been done, he continued to act as Rector of the Parish with a salary of $330.00, until the month of April, 1814; when, at the desire of the Parish, he resigned his position. In after years, Mr. Humphrey ministered in a "very flourishing" Episcopal Society at Lenox, Mass., and, as a preacher, was evidently possessed of much talent.

During the autumn of 1815, the pulpit was filled by the Rev. George Leonard; and there were some who were in favor of inviting him to settle; but, as opinions upon this point were not unanimous, no further measures were taken; and the Church was without a pastor for about three years. Weekly services, however, were regularly held, and in the absence of other lay-readers, Mr. Gardiner did long duty in that capacity, thus keeping alive the parish interest during a season elsewhere fraught with spiritual dearth. There were, too, occasional sermons, preached in the Church by clergymen of other denominations. Among these was the famous "Parson Gillett" of Hallowell, the Secretary of the Maine Missionary Society, and the leading character in several romantic stories. On Christmas Day, 1815, it is recorded that Mr. Gillett delivered "a very excellent sermon" in St. Ann's Church.

It is a noticeable fact, in a time so deeply scarred with the traces of religious battles as were the years between 1790 and 1820, that Maine's Episcopalians should have kept such a neutral ground. Not only did our people invite the co-operation of the sects, but they also found much to admire in their beliefs. By one of the later rectors it was said, with reference to a sermon of another doctrine than his own, in whose reading the parish had taken great delight; "Ah, yes! they didn't recognize the cloven foot until it was pointed out!"

It may be that this peculiar state of affairs called the attention of the higher officers of the church. In the year 1810 had been formed the "Eastern Diocese," embracing the parishes of Vermont, New Hampshire, Massachusetts and Rhode Island. Commissioners were appointed to inquire into the condition of north-

ern Episcopalianism, and their report, dated 1811, indicates something of that nature. The commissioners say:

"Although in these States, now formed into a diocese, some irregularities have taken place, and there has been a want of attention to the Canons and Rules of the Church, ... yet the arrangements lately formed and the exertions made to organize the Church, and to obtain for it an Episcopal head, yield a ground of hope that this branch of the Church of Christ will not only preserve, but even extend more and more the light of the blessed Gospel."

It was during the lack of regular ministrations in Gardiner that the apostolic Bishop Griswold made his first visits to Maine. There were only twenty-two parishes in his diocese, and his missionary tours among them were attended by all the difficulties of traveling and lack of spiritual aid that may be imagined in a barren frontier country. The work of evangelism would have been impossible to one not possessed of the new Bishop's uncommon fortitude, and acquaintance with the hard things of life. So courteous was he, so kind, so saintly, that with all his dignity, he was loved and welcomed with delight throughout his diocese; whether he came, as he often did, to baptize and confirm the children of the fold under the green canopy of the uncleared forests, or whether he graced the pulpit of some little Church in the newly settled country. Wherever he went, he was sure of a warm greeting from the little ones, who clung lovingly to him, unawed by the dignity of an office which revealed such sweetness of spirit. His first visitation to Gardiner was in August, 1817, when he confirmed twelve persons. It was doubtless due to the interest which he showed in the brave little parish, and in the efforts of the Senior Warden to sustain it in its struggle for existence, that the appointment of an able rector was secured in the fall of the same year.

The Rev. Gideon Wanton Olney had, during the summer, visited Gardiner, and the people had been so won by his appearance, that his assumption of the rectorate of St. Ann's was a subject for universal rejoicing. He was duly instituted by the Rev. Mr. Burroughs of Portsmouth, N. H., and began his work in the parish, with a salary of $700.00. By some of the older church-members he is described as a man of light complexion, with expressive blue eyes, a voice of great power and sweetness, and a peculiarly attractive personality. The energy of his measures and the persuasive eloquence of his discourses were not long in bringing about

a marked change in the condition of the parish. In the first year of his ministration his hearers crowded the Church to overflowing, and plans for a new building were earnestly discussed.

Gardiner, at this date, boasted of a social circle that was seldom equalled in a town of its size. For years it had been a favorite stopping-place for travellers of culture whom business or pleasure led to the northern states. For such as these, the longed-for destination was the new river-side home of Mr. Gardiner, with its romantic, rambling style of architecture, its garden of beautiful shrubs and rich foreign blooms, all made infinitely more enjoyable by the cordial welcome with which the guest was sure to meet at the hands of the hospitable owner.

Besides this home of refinement, one could scarcely have been in Gardiner without noting, farther up the river, the mansions owned by the Hon. George Evans, and by the Allen family. The name of Evans is such a familiar one in history, that its recurrence in the records of the parish carries with it a great significance; and, as we may well suppose, the influence of this second Daniel Webster in the little community must have been weighty, both as regarded spiritual and temporal matters. Mrs. Evans, too, with her comeliness and highly educated tastes, was a great power in the town.

The Allens, themselves nearly related to the Gardiner family, have long been famed in the city's history as aristocrats of the fine old school. The father, with his forensic talents and courtly ways, the mother, with her striking, unusual face, and literary accomplishments, and the circle of their children and friends, must all have aided to raise the standard of the Church as well as the town to which they belonged.

In the same neighborhood lived Dr. Parker, a land owner of Farmingdale, once widely known for his skill in medicine, and for his mechanical inventions.

"Nobility Hill," the rising ground near the Church was dubbed by the dwellers on the further side of the Cobbossee,—the "Jordan," in their parlance;—and, in truth, though the name was not given altogether in a pleasant spirit, there were, in the olden times, many of Gardiner's people who merited the title of noblemen. Besides those whom we have already mentioned, the Church chronicles in her fragmentary lists many names that have proved their worth in the story of the decades. Grant and Bradstreet, Swan and Davis, Williamson and Jewett, Kingsbury and Holman,

Tarbox and Moore, Byram and Gay; are these not titles of nobility in our history? One of the early members of the Episcopal society was Dr. Enoch Hale, whose wife is buried in the old churchyard. He was an uncle of Dr. Edward Everett Hale, and afterwards gained eminence as a physician in Boston.

Hallowell and Augusta played an important part in the socfal life of Gardiner. The Vaughans and the Merricks, of Hallowell; the Howards, Westons, Bridges, Conys, Williams, and Lambards, of Augusta, were frequent visitors; and, as there was no other Episcopal Church in the vicinity, many of them communed at St. Ann's, and, later, at the stone Church. Mr. Merrick, it is said, often came to the city to train the choir; and all who ever saw him, describe at length his strikingly erect figure, and beautiful face, surrounded by white silky locks that floated to his shoulders.

For some time after coming to Gardiner, Mr. Olney boarded at the house of Mr. Jacob Davis, walking, at service times, from thence to the Church, dressed in his ministerial robe, as St. Ann's possessed no vestry.

The ritual of the little parish must have been a singularly informal one at that early date, if we may judge by the anecdotes that have come down to us. One young gentleman of some repute in the neighborhood, was about to be married, and rode to St. Ann's on horseback, perhaps intending to bear away his bride on a pillion. He fastened his steed securely, and hastened in to the ceremony. The minister had begun the fateful words, when some one, rushing into the Church, caught the bridegroom's arm, and whispered to him that his horse, fretted by the flies outside, had caught his foot in the stirrup. Leaving the nuptial knot half tied, the young "Squire" ran to the rescue, and after a few minutes' delay, returned for the conclusion of the sacred rite.

The need of a larger Church became more and more pressing, as the enthusiasm of the new rector attracted an increasing number of hearers. At last it was decided to begin the undertaking, since it seemed probable that the expenses of construction could be defrayed by the rent of the pews. Plans for the new "Christ Church" were drawn by the Rev. Samuel Farmar Jarvis, D. D., and in the spring of 1819, the ceremony of laying the corner stone took place. It was made an occasion of rejoicing, and is thus described in the Portland Gazette of Tuesday, June 15th, 1819:

"On Monday, the 31st ultima, the Corner Stone of *Christ Church, a new stone edifice now erecting in Gardiner, (Maine)

was laid by the Wardens and Vestry of the same. The interesting ceremonies were commenced with appropriate religious ceremonies in the present Church by the Rev. Gideon W. Olney, the Rector, and an Anthem by the Choir of Singers. A procession was then formed, who proceeded to the site of the new building in the following manner: Choir of Singers; Rev. Mr. Olney and Neighboring Clergy; Hon. Judge Putnam and D. A. Tyng, Esq., of the Supreme Judicial Court; High Sheriff of the County; Master Mason and Master Carpenter; Members of the Society; Strangers.—On reaching the spot the singers arranged themselves upon each side of the stage, which was placed upon the foundation, and the Officers, etc., in the procession ascended the same. The 100th Psalm from the collection was then sung, and Prayer and an exhortation were offered by the Rector, after which the Senior Warden deposited the Plate, named the Building and laid the stone, (aided by the Master Mason and his assistants) and made an occasional address to the Audience: the services were concluded by singing.

The collection of people was very great; who appeared much gratified with the performances and with the rising prospects of this Church.

*The walls of this building are to be constructed entirely of granite of an excellent quality; which is obtained from an extensive quarry in the neighborhood; the order of Architecture is Gothick, and for neatness and elegance it is presumed the plan of this Church will not suffer by comparison with any one now erected in the Country."

On the 18th of October, 1820, the Church was consecrated by the Rt. Rev. Bishop Grisworld, seven other clergymen being in attendance. Of this ceremony, too, there is an account, said to have been written by Mr. Gardiner, and published in the *Christian Journal and Literary Register* for January, 1821. As the Church, with the exception of a new one in Hartford, Conn., was then the only example of Gothic architecture in New England, it has seemed best to reproduce this article, which shows how much the building attracted the attention of all, and how beautiful it was considered at that time.

"CHRIST CHURCH, GARDINER.

On Wednesday, the 18th of October, the festival of St. Luke the Evangelist, Christ Church at Gardiner, in the State of Maine, was

solemnly consecrated to the service of Almighty God, by the Rt. Rev. the Bishop of the Eastern Diocese. Notwithstanding the badness of the roads, occasioned by the late heavy rains, and the unfavorable state of the weather, there was a large and highly respectable congregation. The Rev. Mr. Olney, the rector of the new Church, read the deed of consecration, by which the founders devoted it forever to the service of God, according to the usage of the Protestant Episcopal Church in the United States. The Bishop's sentence of consecration was read by the Rev. Dr. Jarvis of Boston, who also preached a sermon adapted to the occasion. Morning prayers were read by the Rev. Mr. Morss, of Newburyport, and the communion was administered by the Bishop. We were gratified to see some of our dissenting brethren, and particularly two of the Congregational ministers, approach the Lord's table, and devoutly receive the sacrament from the hands of the Bishop. We hail with pleasure all such indications of the abandonment of those prejudices which originally led to the unhappy separation from Episcopacy. May this returning desire to promote the unity of the spirit in the bond of peace become continually more and more extensive! We can not omit noticing the excellence of the singing, and particularly, because it is so rare, the excellence of the chanting. The *Te Deum*, though the choir were not much accustomed to chanting, we have never heard with so much pleasure.

On the following day (October 19th) the Bishop administered confirmation, but the heavy rain prevented the greater part of those who were to have received that rite from attending.

Christ Church is built of unhammered granite, divided into blocks of nearly equal size, and is of the simplest and purest style of Gothic architecture. The walls are crowned by battlements, which partially conceal the roof, and instead of a cornice there is merely a band or rib of stone corresponding with that of the water-table below. The arches of the windows form an equilateral, spherical triangle, which is the most perfect proportion. Each of the side windows is divided by three principal mullions, and the spaces between these in the arch of each window, are subdivided by smaller mullions, resting on the intersection of small arches. The chancel window, which is very grand, the whole width being upwards of fourteen feet, is divided by four principal mullions. These, together with the quantity of wood in the sashes, arising from the small size of the diamond glass, darken the windows so

as to produce an agreeable light. It is intended, we understand, to increase this effect, by an ornamental screen behind the altar, on which will be inscribed the Creed, the Lord's Prayer, and the Commandments.

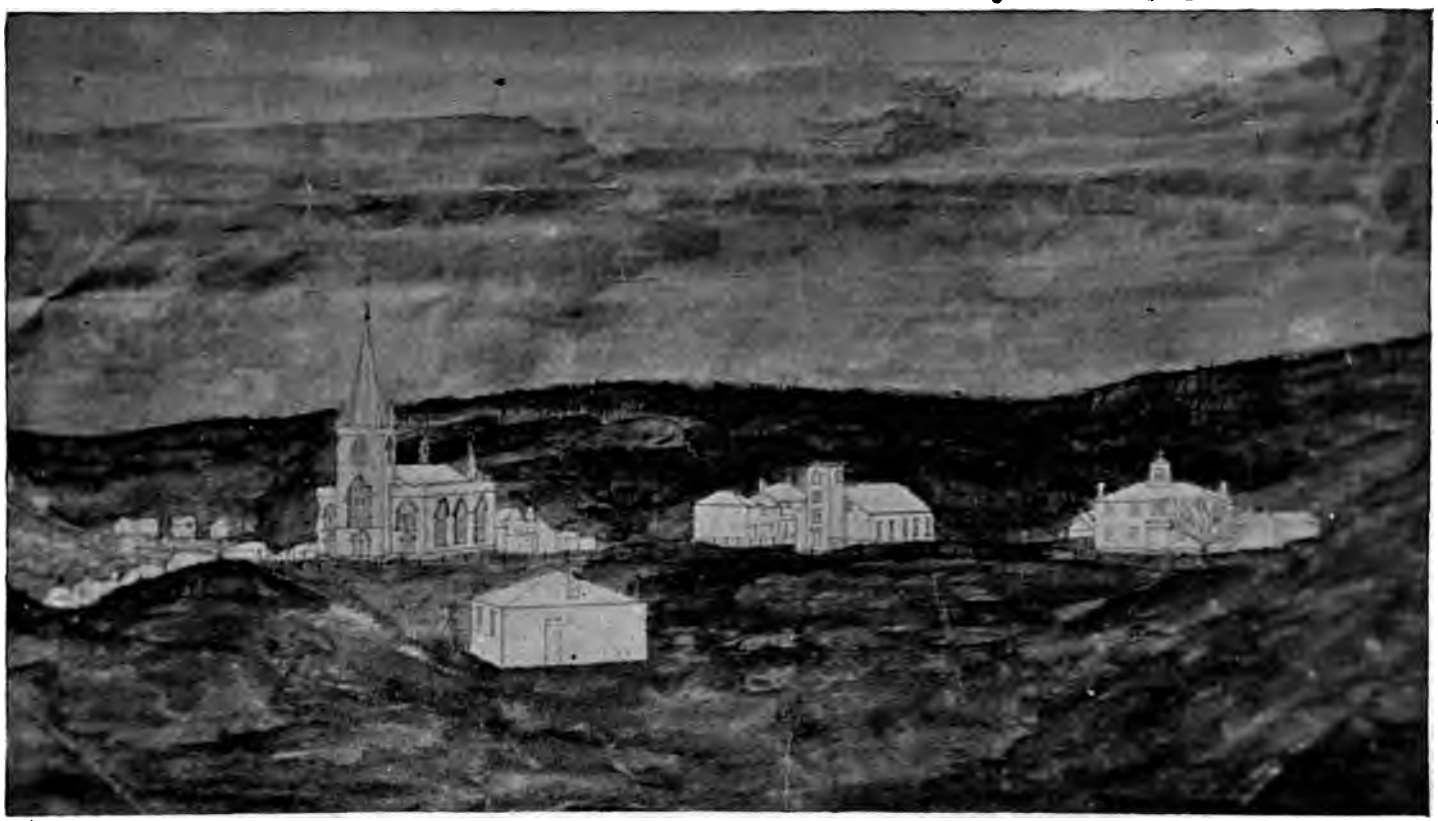
The spire is of brick, and, together with the tower, forms an elevation of 120 feet. In the tower, immediately over the door, is a large window nearly 30 feet high, which lights the staircase leading to the organ gallery, and which, when seen from the Church, through an opening over the gallery door, produces a noble and sublime effect. By this double light, it was intended to give an idea, though a faint one, of the effect produced in Gothic cathedrals by the lady chapel, seen from the choir, through a door, or what is technically called, the artificial infinite.

There are no pillars within, excepting those supporting the gallery, and two at the corners of the chancel; but the arches of the ceiling terminate in corbels, and those over the side aisles are ribbed and grained with roses in the intersections. The pulpit is placed at one corner of the recess for the chancel, and the reading desk at the other; and the floor of the chancel is raised so high that when the clergyman is at the altar he may be seen in every part of the Church.

We have been thus minute in the description of this Church, because we wish to see a better taste, as well as a more convenient arrangement prevailing in the structure of our places of worship. In this church the whole congregation see the clergyman in the performance of all the sacred offices. The altar, especially, is in full view. We wish this might be more generally the case, and that the cumbrous reading-desks, which were introduced only on account of the great size of the cathedrals, might either be dispensed with in small buildings, or made so light and small, and placed in such a point of view, as not to obstruct the sight of the chancel.

We are decidedly of opinion too, that for country churches especially, and we are inclined to make the remark still more extensive, the Gothic or pointed form of architecture is the most solemn and interesting."

To this account it may be added that the stone for the building came from land owned by Mr. Gardiner, and situated some three or four miles up the Cobbossee River. It was brought down this stream upon clumsy scows, or horse-boats, and was so disposed by the masons, that its outer face exhibits the cleavage of the rock.



CHRIST CHURCH. SCHOOL-HOUSE. ST. ANN'S CHURCH. LYCEUM.

FROM A SKETCH MADE BY ALLYN HOLMES IN 1828.

The expense of the Church was about $15,000; at least $11,000 of which was given by Mr. Gardiner. The interior was not exactly as it is now; the pews were once high, like those in St. Paul's, Boston, and in the back of the building two pews were elevated above the rest. Here sat the officials, armed with their long poles, ready to tap offending urchins, and keeping a sharp lookout for the mischievous Lyceum boys. The pulpit was a high one, with an ascent of five or six steps, and a door which the minister closed behind him, as he entered. The reading-desk, on the opposite side of the chancel, was approached by three steps, leading from the robing-room, and this was also furnished with a door. It still stands in the Church, though it has been twice remodelled. The chancel rail formerly stretched straight across, from pillar to pillar. Behind it stood a table which was used in the communion service, and which was covered with red damask.

One striking feature of the time deserves mention. Mr. Gardiner, with his family, was usually driven to his place of worship in a large, old-fashioned coach, called by the people "a booby-hut." Mr. Olney, in his priest's robe, awaited the "Squire's" arrival in the vestibule of the Church, and then ushered him up the aisle to his pew, before going into the chancel.

The beginning of Mr. Olney's ministry was marked by a signal success in bringing children into the fold. In the baptismal records it is amusing to notice how many babies received the Christian names of the Rector, and the accomplished wife, whom he soon brought from Portland, to live with him in the rectory on Dresden Street. The old house had been repaired for their use, and Mrs. Olney, who was fond of society, had a room adapted to her organ, and planned for the entertainment of company. This was called by the neighbors "the octagon room," and, until within a few years, remained unchanged in the former rectory.

Mr. Olney was always especially kind to the little ones of the parish; and, at that time, when the good old-fashioned rules were of the strictest, his attentions were not soon forgotten. There are grey-haired men in the Church to-day, who delight to tell of Mr. Olney's little gifts and pleasant words to them, when they were rosy-cheeked urchins at his knee.

Perhaps encouraged by the affection of these children, Mr. Olney began, in 1820, the experiment of a Sunday School, which was one of the earliest in New England, and for long years the only organization of its kind in the state. Its meetings were held

in the old Church, whose two lines of pews were well filled by the little scholars. Either Mr. Olney or Mr. Gardiner usually conducted the opening exercises of the school. Sometimes, however, if the gentlemen happened to be absent, their place was taken by some of the ladies who had charge of the classes; among whom Mrs. Olive Worcester and Miss Dorcas Gay were specially prominent. The form observed in these early gatherings was very simple; the school first knelt in prayer, and then, rising, sang a stanza of an ambiguously worded hymn, which was printed on cards, one for each child:—

"Lord, how delightful 't is to see
A whole assembly worship Thee!
At once they sing, at once they pray,
And hear of heaven, and learn the way."

The lessons usually involved the repetition of long passages from the Bible. Frequently the little scholars committed to memory, in this way, whole chapters of the Sacred Book; and in Gardiner there are many men and women who can recite to-day the words which they learned long ago in that first Sunday School of Maine. There was a library, too, with its weekly distribution of books; and there were prizes, offered for the best scholarship and behavior. These prizes, only a few of which are now in existence, were small black and white pictures, representing allegorically some scriptural truth, and inscribed with appropriate sentiments. In appearance, they resembled the old-fashioned currency, known as "scrip." Their happy possessors were very proud of them, and often had them framed, and hung upon the walls of their home, where, we may imagine, they served as a childish passport to elder hearts. Two of them, which are still in the possession of Mrs. Greenleaf Rogers, call for a description from their very quaintness. The first presents a landscape, consisting of a rocky hill, over which a steep pathway winds towards a city in the distance. Half way up the ascent, the path branches into two; that path which typifies the way of the sinful, leading downward again, conducts to a pretty clump of willows several erring pilgrims, picturesquely dressed figures, equipped with canes and tall hats. Up the rocky way is clambering a single traveller, also wearing a tall hat, and becomingly clad in a swallow-tailed coat and knee breeches. In an attitude of protection stands beside him a being, presumably an angel, whose costume consists of a helmet and toga. Beneath are the lines:—

"THE LITTLE PILGRIM."

There is a path that leads to heaven.
All others go astray,
Narrow, but pleasant is the road,
And Christians love the way.
It leads straight through this world of sin!
And dangers must be past,
But those who boldly walk therein
Will come to heaven at last."

The second yellowed relic pictures the celestial city, much like the Tower of Pisa, set upon a hill. The approach to the citadel looks desolate and uninviting. To the left, and lower in the picture, is an object resembling the big gate of a cheerful farmyard. Through this we catch glimpses of something much like tossing hay, which we infer to be meant for tongues of flame. In their midst are a number of figures, in the usual tall hats and swallow-tails; and beneath we read;—

"Broad is the road that leads to death
And thousands walk together there;
But wisdom shows a narrow path
With here and there a traveler."

We can not help wondering, as we scan these artistic productions, if they ever attracted the first children of Christ Church to the dismal roads which they portray as virtue's own. Did the religion of the time never tell the little ones that Heaven had golden streets and gates of pearl?

In the year 1824 an organ was presented to Christ Church by Mr. Gardiner; and this, though a small instrument, was in use until 1846, when the new one was bought by the Parish. In the same year Captain Arthur Berry also gave the clock, which, from its conspicuous place on the front of the gallery, has measured many a sermon-time for watchful audiences.

In March, 1826, Mr. Olney resigned the rectorship of the Parish, and went to Scarborough, choosing a seaside location for the benefit of his health. After this his preaching was of a desultory nature, as, it was said, Mrs. Olney was unwilling for him to continue in the ministerial calling. Although, during the years of his pastorate here, his early enthusiasm had much diminished, Gardiner has reason to remember him with pleasure as a gifted speaker and the first Rector of the "new Church." *The Rev. B. C. Parker then officiated for a short time.

*From papers of the Mass. Historical Society.

A year after Mr. Olney's departure, it was voted to extend an invitation to the Rev. Eleazar M. P. Wells "to preach in Christ Church one year or till such time within a year as the Parish might be able to offer him a permanent settlement." Owing to a lack of unanimity in the wishes of the Parish concerning him, this man of talents did not settle in Gardiner, but, during the few months of his stay, he won many enthusiastic admirers. He was "a remarkable man, with a genius for charity and a child-like love of God." In person he was tall and commanding, with fair hair and a lovely face, whose benignant expression spoke truly of a great soul. His after life of absolute self-sacrifice, first at the chapel of South Boston's Reformatory School, and afterwards as the head of Boston's charitable work at the Chapel and Home on Purchase Street, may well make our people proud that he ministered among them, though only for a short time. It is said of him that, St. Martin-like, he would rob himself of his clothing to give to the poor whom he chanced to meet.

*The Rev. William Horton officiated in Gardiner during the winter after Mr. Wells' ministration, and in the spring the Rev. Norris M. Jones, later rector at Saco, filled the pulpit for a few weeks.

The next clergyman of Christ Church was the Rev. Thomas T. W. Mott, whose tenure of office was brief, as his feeble health proved unequal to the rigors of our Northern climate. He was instituted by the Rev. Chas. Burroughs, September 28, 1828, and resigned his rectorship in March, 1830. During this period, he was often obliged to seek change of air, and a great part of his pastoral duties devolved upon the Rev. Lot M. Jones, who was employed as a substitute. Mr. Jones was a man of extremely small stature; and of him it is told, how, one Sunday, having climbed the high pulpit of the Church, above which his head just appeared, he convulsed his audience by the announcement of his text; "It is I; be not afraid." Notwithstanding his lack of presence, he was a dutiful, conscientious clergyman, and much loved by the Parish in general. While here he boarded at the house of Mr. Stephen Young, now owned by Mr. Robinson Reed; and there he lost a beautiful child. Her tiny, neglected grave is in the south-east corner of the Church burial ground, and on its sunken stone, the curious reader can spell out the few words traced thereon, with the lines:

"This star of comfort,
For an instant given,
Just rose on earth,
Then set, to rise in Heaven."

*From papers of the Mass. Historical Society.

In 1830, the Rev. Isaac Peck commenced in Gardiner his ministerial duties, which lasted only a little over a year. He was a boarder at the house of Dr. Silas Holman, that learned genius, who, when, by chance, his boarders sat down to a scanty meal, knew how to impart to it, by his delightful stories, a flavor rarer than that of Arabian spices. The Rev. Mr. Peck was a young man, of dark complexion, and of great promise in his calling. He is remembered, however, chiefly for his enthusiastic and impulsive temperament, which led him into all sorts of eccentricities. So ardent an admirer was he of the eloquence of Daniel Webster and Henry Clay, who were then at the zenith of their fame, that, after reading their speeches, he would often throw himself upon the floor, rolling over and over for the very ecstasy of appreciation. One important event of Mr. Peck's stay was the presentation to the Church of a very handsome, and much needed chandelier. This was a gift from the "Young Ladies' Society," then in full vigor; and was the central ornament of the Church until a few years ago.

In 1832, the Parish invited to the rectorship a man already high in the ranks of the Church's defenders. This was the Rev. Joel Clap, D. D., one of the pioneers of the faith in Vermont. His father had been the earliest settler of Montgomery, in that State, and for a long time Mrs. Clap was the only white woman of the town. Joel Clap was the first white child born in Montgomery, and was baptized at the age of twelve by a Berkshire clergyman, In 1821, as Bishop Griswold was making his earliest visitation of the diocese, one of the first confirmation services of Northern Vermont was held upon the steps of Captain Clap's home. In 1819 Mr. Clap was ordained priest, and entered immediately upon his duties in his native town. Soon afterwards he received the degree of S. T. D. from Norwich University. He was always most zealous for the advancement of religious interests, introducing and establishing the doctrines of the Church in many localities hitherto untaught. In this work, which has endeared his name to the diocese of Vermont, he was greatly strengthened by the intimacy of the Rt. Rev. Bishop Griswold, who, in their familiar intercourse, gave him frequent glimpses of the cheery, humourous disposition usually veiled beneath the robe of office.

On Dr. Clap's arrival at Gardiner he found the Parish in a tolerably flourishing state. He moved at once into the parsonage on Dresden Avenue, and, there, with his large and interesting family,

spent the eight years which the beauty and benevolence of his character must have made pleasant ones to his parishioners. Perhaps no quality of this holy man deserves notice more than his cheerful endurance of the hardships which were so trying during the severe northern winters. The parsonage, as parsonages are wont to be, was sadly out of repair; and the Church itself was at best but insufficiently warmed. There was in the cellar a furnace of a primitive kind, communicating heat to the room above by means of an oblong black marble radiator, whose sides were pierced with clover-shaped openings. This stood near the spot now occupied by the lectern, and was a favorite rallying-place for the early church-goers, who stood about it, shivering, and trying to warm their benumbed fingers.

To make matters worse, architectural defects began to manifest themselves in the structure of the Church. The steeple sank somewhat, and the roof gave threatening symptoms of falling. Well-ordered services were held, however, until 1834; though, many a time, during the heavy snow-storms, the dauntless congregation expected that the beams would come clattering down upon their heads. At last, meetings in the Church were suspended for three months, while efforts were made to remedy the faults of the building. Iron rods were inserted in the structure, and these were adapted to screw together the walls, which had gradually spread under the strain of the masonry. In July, 1834, everything was pronounced safe, and the services began again as usual.

Another great annoyance of priest and people was the impossibility of lighting the Church properly. Chandelier, side-lamps, and all, failed to produce more than the dimmest of religious lights; and, consequently, the evening meetings must have been lugubrious in tone. However, the rector, just from Vermont, could tell tales of services even more sparse of illumination. In one town where he had preached, the Church was lighted by candles, set around in potatoes, while the people in their pews were obliged to hold the same rude candlesticks, in order to read the responses.

During Dr. Clap's ministry, the old Church building was burned. After it was no longer occupied for services, it had been used for a Sunday School; and, later, for Methodist prayer-meetings, for a day-school, and, at last, for town-meetings. While in the hands of the Methodists, some of the pews near the centre had been removed, a little hearth built, and an inverted potash kettle which was placed there had done the duty of a rude furnace. Gradual-

CHRIST CHURCH. ST. ANN'S CHURCH. (Second building.) LYCEUM.

FROM A SKETCH MADE ABOUT 1830.

ly, however, the little edifice had been abandoned by its tenants, and, by 1834, it was reduced to a pitiable state of ruin. The doors had been taken away; the windows were gone, and hornets' nests hung from every available spot. The lower floor served as a shelter for vagrant cows; while, above, in the deserted gallery, tramps took refuge to sleep off the effects of bad whiskey.

Late on the night of July 4th, 1834, some young men, who were prolonging at the Gardiner Hotel their celebration of the glorious day, saw the gleam of a fire upon Church Hill. Amid great confusion, and cries of "Dr. Holman's house is burning !" the youths ran up the long hill to the Common, where they gathered to watch the flames streaming forth from the old Church. It is one of the stories of the time, that the most convivial of the celebrators suddenly appeared among the crowd, with one boot in his hand, rubbing his eyes, as if he had hastily jumped out of bed, to the great amusement of his companions, who had but just quitted with him the flowing bowl of "mine host."

The fire burned merrily, and St. Ann's Church, that had seen the changes of forty seasons, was soon only a memory of the past. The origin of the fire was always a mystery; but, on the following morning, it was discovered that one of the tar-barrels, stored upon a wharf in the vicinity, was gone, and, in its stead, a sheet of bark was laid upon the ground. This, when lifted, disclosed to view a five dollar bill, doubtless carefully placed there by the conscientious incendiary.

Dr. Clap, it may be noticed, was among the first ministers who adopted the surplice, greatly to the astonishment of his hearers, particularly the younger ones, who were accustomed to the conventional black robe. He was also the first of our clergymen to hold daily services in Holy Week; and, innovation though they were, he always attracted a goodly congregation; some of its members coming regularly from their homes across the Kennebec.

Dr. Clap also had services on Christmas Eve; and, as is the custom now-a-days, the Church was then made beautiful with odorous fir trimming, twined by the busy hands of the young parishioners. On one of these celebrations, long years ago, the boys and girls had made extra efforts in the line of decoration, and prided themsel.es especially upon a great Star of Bethlehem, which they suspended high in the centre of the chancel. Behind this they hung a lantern, which, itself invisible to the congregation, sent a stream of light filtering through the star in what all agreed to be a most

effective manner. Their work kept them busy at the Church until a few moments before service-time, when, tired, but satisfied, they hurried home to don their festal garb. One young lady, whose activity had been marked, hastened back to the Church, and took her seat among the worshipers, preparing to listen calmly to the opening sentences, when—horror of horrors! what was that wretched object, swinging to and fro in the chancel, conspicuously brilliant among the dark green festoons of the background? "Father's old barn lantern!" she gasped, as the ludicrousness of the situation broke upon her. The elaborate Star of Bethlehem had in some way fallen from its fastenings, and its incongruous illumination was all that was left to tell the wondering audience of what the young people had fondly thought such a charming decoration.

It must have been at or near this time that the "Kenyon Circle" was formed; a society which worked for funds to aid in the establishment of Kenyon College. Bishop Chase of Ohio interested the people of Gardiner in this worthy undertaking, and spoke eloquently in its behalf from the pulpit of the Church.

In 1835 was incorporated that important organization, the Maine Missionary Society. Dr. Clap was from the first an active member, and in his Church were found such able sustainers of the cause as Messrs. Robert Hallowell Gardiner, Frederick Allen, Phineas Pratt, Arthur Berry, Major Edward Swan and Dr. Joseph Merrill.

Of all the records that Dr. Clap has left behind him, nothing is more significant than that of his earnest and loving work among the poor. Said one who knew him well, "He would take off his coat, and give it to a poor man whom he met on the street." In his round of parish calls he came one day to the house of one of his humblest parishioners, an old woman, who, for lack of firewood, sat crouching over a chilly hearth. Great was her surprise, a few moments afterwards, to hear the ringing blows of an axe near her door, and to see the clergyman, in his shirt sleeves, vigorously chopping a generous supply of fuel, which he presently brought in to her.

Although so actively identified among the laborers of the Episcopal Church, Dr. Clap charitably included other religious denominations in his kind consideration. He was interested in the work of all his fellow Christians, and often lent them his personal aid. He was present at some of the revival meetings held by the

Methodists at the time of his rectorate, and he often spoke to them in their new meeting-house, upon what is known as "the other hill."

It was probably not far from this time that a Unitarian minister from Hallowell preached in Christ Church; and that, from the same pulpit, Dr. Silas Holman, the temperance champion of the city, delivered one of his famous series of lectures on "King Alcohol," with its never-to-be-forgotten comparison of strong drink to a snake prisoned in a bottle.

In the year 1840, Dr. Clap accepted a call to Vermont, and in March he removed thither. In Gardiner he left many regretful friends; and a glance at his portrait, now hanging in the lecture room, assures us that Christ Church Parish must have lost much in its resignation of such a sweet, strong spirit. Of him it may be truly said; "He had a face like a benediction."

An extract from the *American Quarterly Church Review* thus characterizes him:

"His most striking excellences were humility, modesty, and kindness; sympathy with sorrow and suffering; and forbearance in judgment. He was also remarkable for an entire surrender of heart and purpose to truth and simplicity. So averse was he, indeed, to all duplicity, evasion or art, that he was sometimes thought to have been too outspoken, and uncompromising, against all chicanery and artful manœuvring. The character of Dr. Clap's mind was rather solid than brilliant. He excelled more in the wise and judicious application of common knowledge to the every-day business of ordinary life, than in rare speculations and striking antitheses; more in wise adaptation of common appliances than in the invention of rare and complicated processes, either of thought or of action. Hence he was rather a useful than a showy preacher; more distinguished for moral and practical instruction and exhortation than for metaphysical speculations or philosophical subtleties. With him religion was rather a Faith to be received, a life to lead, than a system of theological opinions. In his social relations, public and private, he will long be remembered as a faithful minister and judicious counsellor; a true friend and affectionate companion."

Mrs. Julia Stevens, the daughter of Dr. Clap, has long been a prominent member of the Church which was blessed by his presence. She has always been a staunch Churchwoman, and a liberal contributor to the parish needs. With her equally zealous family,

she has let slip no opportunity for the service of the sanctuary, and has been foremost in many a scheme for churchly advance and improvement.

The next clergyman of Christ Church was the Rev. William Robinson Babcock, who came in July, 1840. Gardiner was the first pastoral charge of this young rector, who at once became a universal favorite with his people. His rhetorical powers were as high as his devotion was untiring; and to these important qualities was added the charm of an impressive and handsome person. He was tall, and erect of carriage, with the most brilliant of black eyes, and the complexion of a Spaniard, heightened by the blue-black tinge of clean-shaven cheek and chin. A peculiarly mellow voice was his; and he possessed to the full the happy faculty of putting himself upon good terms with each and every parishioner. Not long after his acceptance of the rectorship, Mr. Babcock brought to Gardiner his bride, who was a Miss Pierce, of Rhode Island, and they began life together in the house on Washington street which is now occupied by Captain Jason Collins. The parish, having decided that it was impossible to make the old rectory habitable, allowed Mr. Babcock $125.00 for house-rent, in addition to the annual salary of $700.00.

Mr. Babcock had a large garden where Mr. John Stone's house now stands, and, for the sake of exercise in the open air, he spent many hours there among the fruits and vegetables. In this he won the approval of his country neighbors, who still say, with a confirmatory shake of their heads, "Ah, Mr. Babcock! he was such a pleasant man! he'd sit down and talk with you by the hour, and never forget to ask after all your family. Considerable of a farmer, too; could always tell a good cow when he saw her."

The young wife proved a most efficient helpmeet in the parish. She was the first minister's lady who had taken an active part in the work of the Church; and the younger people, especially, began to show great interest. Beautiful, as she was, she easily won the hearts of everyone. "Why," said a lady, speaking of her childhood spent in Gardiner; "I used to stare at Mrs. Babcock till I was ashamed of myself! she was so lovely!" With the valuable aid of Miss Helen Williamson, Mrs. Babcock organized the first Infant Sunday-school, which, under the faithful care of Miss Williamson and, later, of Miss Annie Esty, has called the children together ever since its early establishment.

The first event of moment, after Mr. Babcock's installation as

Rector, was the erection of the lecture-room, near the spot formerly occupied by the Church of St. Ann's. Before Dr. Clap left Gardiner, it had been decided to have such a building, for the use of the Sunday School, and for minor religious services. There was much dissension over the site of the lecture-room, and many were displeased because it was finally placed above some of the graves in the burial-ground; though, indeed, as the bones of the dead had been interred far out to the corner of School and Dresden Streets, it would have been difficult for the builders to avoid their neighborhood. The matter was at last decided by the Gardiner family, who, properly speaking, were the only ones to be aggrieved, since all the bodies under the lecture-room are those of unknown persons, save for that of Mr. William Gardiner, the builder of the first St. Ann's. Upon the declaration of the family heirs, that they thought the building a fit monument for the remains of the dead, it was decided that the location should not be changed, and the year 1841 saw the lecture-room completed. The expenses were to be paid by subscription, and the "Young Ladies' Society" contributed a generous sum for the purpose. The architect of the building was Mr. Francis Richards, the son-in-law of Mr. Gardiner, whose name for some time had been closely interwoven with the interests of the Church; and who, enrolled for many years among the Wardens or Vestrymen, claims the next place to that of the founder's immediate family in the Parish history. The cost of the little building exceeded the estimate of $1000.00, which had been made, and it is probable that, notwithstanding the efforts of our Churchmen, Mr. Richards was never fully re-imbursed for the sums which he advanced.

Measures were taken at this time to increase the income of the Church. A lot had recently been added to her precincts, which, lying between the Church and the new lecture-room, had been purchased from the estate of Dr. Holman. In accordance with an act of the Massachusetts Legislature, passed in 1807, the parsonage and the lots from the glebe estate, left by Dr. Silvester Gardiner, were offered for sale.

The parsonage was bought by the Rev. Phineas Pratt, in 1843, and, from time to time, portions of the glebe estate were disposed of, and the money invested in bank stock for the use of the Church. When streets were at last cut through these parts of the city, the land of course rose in value, and the increase of the parish funds was thus considerable.

The defects of the Church structure called for continual attention. In 1842, thirty feet of the spire was taken down and rebuilt; while, a little later, the interior of the edifice was thoroughly repaired.

A new parsonage had been proposed, but in 1846 the idea was abandoned, and the attention of all was turned towards the purchase of an organ. The old one, a present from Mr. Gardiner, was too weak of tone for use in the Church; and, after its years of faithful service, was soon to be relegated to the lecture room, where it long chimed accompaniments to the hymns of the Sunday School. In the interest of the organ, the "Young Ladies' Society" flew about like busy bees, with countless plans for fairs, sales, subscription lists, and all that could pertain to the making of money. They gave several successful fairs; "levees," as they were sometimes called, where æsthetic combinations of tidies and pincushions vied with the delicious cookery of our grandmothers for the good of the cause. One of these fairs was held in a hall over Holmes and Robbins' machine shop; another was in the Town Hall, and still another was in the open air under the green trees of the Common, which the people were slow in learning to keep beautiful for the sake of its generous giver.

Great was the rejoicing of the Parish, both young and old, when at last it came, the fruit of such faithful work,—the new organ, splendid with its gilded pipes, and impressive in its bulk and the freshness of its varnish. It was a Simmons in make, was built in Newburyport, and possessed a rich tone which lent new sweetness to the phases of hymn or chant, and which, even now, is not altogether roughened by the old age of the instrument. In accordance with the fashion of the time, the organ was established in the centre of the gallery, where it remained for many years. No record of the organists has been kept, but it is certain that skilful fingers have drawn music from the yellowed keys. Mrs. Farnham, Mrs. Sullivan, and Mrs. Lally, have been among the players; and at least two foreigners, Signor Nolcini, and Herr Barnecoi (?), have, for a short time, supplied the music. In 1847, Miss Mary L. Whitney was engaged as organist; and she held the position for several years.

The burden of that modern improvement, a church debt, had begun to oppress the Parish; how heavily we may surmise, when we read the instruction given to the Wardens, "to make some im-

provement and plant some trees on the reserved parsonage lot, provided it can be done without expense to the parish."

Mr. Babcock's pleasant leadership of his flock was not of long continuance. Since Bishop Griswold's death in 1843, the suggestion of making separate dioceses of the Eastern states had been under discussion, and the prospect of a Bishop in the State of Maine meant a new future for the seven Churches within her limits. Our parish, of these seven, was the largest and the wealthiest, and, in all probability, would be the home of the new dignitary. Mr. Babcock perhaps recognized this; at all events, he tendered his resignation to the parish in the spring of 1847, purposing to devote a few years to rest, both of mind and body. From the tone of his resignation, it is evident that he did not willingly contemplate the change. He alludes feelingly to "the perfect kindness and confidence" with which his labors had been sustained, and adds grateful words for the entire harmony which had blessed his stay in Gardiner. The thought perforce suggests itself, that to-day there are not many clergymen, in our city or elsewhere, who can say as much in praise of a parish, after a seven years' pastorate.

So marked, however, had been the blessings of Mr. Babcock's service for Christ Church, and so affectionately was he regarded by all, that the protest against his departure was universal. Since 1840, the communicants of the parish had doubled in number; there had been at least one ordination of a priest, the Rev. Mr. Carpenter, within the walls of the Church; and the religious interest of all the congregation was singularly enthusiastic. In view of these, and other like considerations, Mr. Babcock at last yielded to the entreaties of his parishioners, and deferred his resignation until the fall of 1847, when the consecration of a Bishop for the Diocese of Maine was definitely determined upon. Then, to the great regret of all, Mr. Babcock bade Gardiner farewell, followed by loving wishes and prayers for his future welfare.

Soon afterwards he became the rector of a Church at Salem, then of another at Jamaica Plain; and he has devoted all the active years of a long and useful life to the service of his God.

At the present time (1893), he is still living at his home in Narrrgansett Pier, though both he and his wife have attained a great age, and are in an enfeebled state of health.

That the days of his mission in Gardiner are not forgotten, and htat the mere mention of his names calls a brightness to the

aces of those who remain of his little flock, is, assuredly, the most grateful proof of his faithful ministry in our city.

We come now to what may fitly be called the golden age of Christ Church, when, under the guidance of her saintly Bishop, she passed the nine most blessed years of her existence. The details of Bishop Burgess' life and work are household themes in Gardiner, and his picture is cherished in every old Churchman's home, just as his living memory is enshrined in every heart that knew and loved him.

Since the middle of the present century there has been so much alteration in the country and the parish, that, to one thinking of it for the first time, it seems strange that the head of the Church should have chosen to settle in this little city. But, in 1821, when Maine was made a part of the Eastern Diocese, there were only two Episcopal Churches within her limits; St. Stephen's of Portland, and Christ Church of Gardiner. In 1847, when the state became an independent diocese, she numbered only five more parishes; Trinity, of Saco; St. John's, of Bangor; St. Mark's of Augusta; St. Paul's, of Brunswick, and St. James', of Milford. Of these, Gardiner's Church was by far the most flourishing. Possessing, as she did, the advantages of a landed estate, and a patron whose benefactions were almost without number, she gave abundant promise of a fair future in her spirit of endurance and bravery. In missionary endeavors she was especially zealous, and, for many years, pledged larger sums to the good work than did any of her sister Churches. More than that, Gardiner was a central point: the Rev. Alexander Burgess (now the Bishop of Quincy, Illinois), a brother of the Bishop, was officiating at Augusta; and the wishes of Mr. Gardiner, with the powerful influence of this family in ecclesiastical matters, were a strong argument in favor of the rural settlement. The entire diocese, in fact, was then scarcely attractive to anyone less courageous than was he who had the true spirit of a missionary. Its extent was vast, and its traveling facilities few. On the Kennebec, steamboats had been running since 1824, but not until November, 1851, did the first train of cars enter Gardiner. The salary paid was but a trifle in comparison with that demanded by the difficulties of the office.

Yet the heart of the Bishop, once given to the work, was undaunted by any obstacles, and late on Saturday, November 6th, 1847, after a stormy passage, he arrived in the little city which he had selected for his home. Mr. Gardiner received and entertained

him at the grand stone mansion, "Oaklands," which, since 1836, has stood, like a baronial castle, among its fertile fields upon the banks of the Kennebec. On the next day his congregation, for the first time, bent the knee with their Bishop in the Church which he soon learned to love, and whose services he knew how to make so beautiful.

The rough Maine country, with its preponderance of farming settlers, must have seemed bleak indeed by contrast with a former urban parish. The Bishop, however, had the gift of attracting to himself the best qualities of human nature, and soon discovered much to admire in the sturdy folk around him. At Mr. Gardiner's he met his earliest friends; yet there was no one in all his congregation too lowly for him to call a friend, and it was this sense of individual nearness to him which made his hold upon the community so strong. In the hospitable circle at Oaklands the Bishop must have found much that was congenial. The family was a large and interesting one; and each of its members has been most helpful in the work of the Church. It is hard to think of the parish apart from Mr. Gardiner's eldest son, the late Robert Hallowell Gardiner 2nd, who, until recently, shared with us all the services of the sanctuary, and wore so nobly the mantle of his father. Another son, John William Tudor, an officer in the U. S. A., was the father of the present heir; and the third, the Rev. Frederic Gardiner, has left the memory of a faithful apostle and a scholar of high rank. He was the first Episcopal rector in Bath, and in 1889, the time of his death, was Professor of Exegesis of the New Testament, in the Berkeley Divinity School, Middletown, Conn.

The daughters, too, all have a modest prominence in the story of the parish. Two years before the Bishop's coming, Emma, the eldest of Mr. Gardiner's nine children, had been laid to rest near the Church that she had loved; and in 1847, a sister, Lucy, was placed beside her. Lucy Gardiner was one of the foremost in good and charitable deeds; and until four years ago, Christ Church has used for its baptismal services, the font of gray stone, presented by her, which now occupies a place in the lecture-room. She was one of the principal members of a little Society of young girls, who became interested in foreign missions, and did much in a quiet way towards contributing their mite for the heathen. This organization, at the time when the lecture-room

was built, had been gradually merged into the larger Society, which is yet in existence.

Mrs. Francis Richards, Mr. Gardiner's second child, was one of the favorite teachers in the Sunday School. The children whom she taught considered themselves privileged beings; and many of them, now grown to the estate of aunts and grandmothers, love to talk of the beauty and goodness that won their childish admiration.

Mrs. Sullivan, too, is affectionately mentioned by the elder Church-members; and it is always with delight that we see the sweet face of "Sister Eleanor," who occasionally visits the familiar scenes where she began her brave deeds of charity.

In the little circle of Christ Church, the Bishop said, were more college-educated men than could be found in his large parish in Hartford. He was well pleased with the social standing of the city, and his presence among the people was a source of inspiration which could not fail to elevate. Besides the familiar names of Gardiner, Richards, Allen, Evans, Hoskins, Holman, Swan, Bradstreet, Grant, Tarbox, Moore, Lowell, Williamson, Gay, Byram, Davis and Adams, new members are found in ever increasing numbers in the records of Bishop Burgess' parish. The Rev. Phineas Pratt, a former minister of the Congregational denomination, gave much valuable assistance in Church work. The Nuttings, the Bachelders, the Whitmores, and the Forsyths, with the families of N. K. Chadwick, John Stone, Robert Williamson, John S. Mitchell, C. A. and J. D. White, Alonzo Parsons, C. P. Branch, Myrick Hopkins, Nathaniel Kimball, J. P. Hunter, Dr. F. P. Theobald, and Dr. Joseph Merrill, all hold prominent places in the memories of the past.

The history of the Bishop has been so faithfully delineated in the "Memoir," edited by his brother in 1869, that mention will be made of him here only in regard to his connection with our people and parish.

Socially, as has been said, he was always charming. It was one of his regrets, that he thought himself incapable of understanding children; yet the little ones clung to him; and, while they may at first have been a trifle awed by the great name of "Bishop," they soon lost their fears, and learned to love the quiet face that one could not easily forget. There have been many stories to illustrate the Bishop's sense of humor, which often showed beneath his

dignified exterior, and which invariably delighted his Gardiner neighbors.

It happened, during his pastorate, that, through some miscalculation, an eventful wedding was set for an evening in Passion Week. Before the mistake was discovered, the cards were out, and the ill omen of postponement could not be demanded. The Bishop was always strict in his observance of the season, and the faithful organist of the Church was not a little perplexed as to her duty on the occasion. The gay notes of the wedding march were assuredly not in unison with the solemnity of the fast-day; and yet how was it possible to play a composition less suited to the bridal festivity? At last, in her dilemma, she sought the Rector, and asked him directly, "What ought I to do about it?" With one of his quizzical, serio-comic looks, the Bishop answered promptly: "Well, all I have to say, Miss———, is this:—Play just as easy as you can!"

A real, personal intimacy with his people the Bishop considered of great importance. His pastoral calls were many, and he made it a point to visit every member of the Church as regularly as possible. In this duty, he was aided by his fondness for long walks, which he had often to take to reach the homes of his country parishioners, who lived far from the centre of the village. With a firm, stately tread, he hastened over the rough roads and through the wooded paths, always holding a book or paper in his hand, and reading as he went, for it was the habit of his life to utilize every moment of precious time.

To the extremely sick, the visits of the Bishop were those of an angel. So tender was he in his sympathy, so fervent in its expression, that the sufferer could but feel himself drawn nearer to the God who had sent such a loving messenger. Aided by a wonderful memory, it was the Bishop's custom to repeat, by the bed-side of the dying, sweet old hymns and the words of the Holy Book that fit the needs of such a time. Hour after hour, as long as he saw that it was desired, he would do this, until the passing soul felt itself lifted almost to heaven on the melody of his wonderful voice.

It was not long after the Bishop's coming to Gardiner that George Blood, the old sexton of the Church, died. He was an Englishman by birth, and had lived for many years, with his wife, Elizabeth, in a tiny house behind the building for which he cared. Tradition makes him a good old man, and one faithful to the office

which seems to demand purity of life. Yet, surely, of all the door-keepers in the house of the Lord, none could be more acceptable than his successor, Cyrus Anne. Dear old man, with his kindly Christian face and his cheery ways! so pleasant always to the children who used to run after him and tease him, until any patience but his own must have given out entirely! Even now, though he has long been gone to his reward, and new faces are in the temple where he served, there is many a time when, at the ringing of the old curfew bell, we feel as if it must still be the duteous hand of Mr. Anne that calls the brazen tongue to utterance in the hush of nightfall.

The attachment between Bishop Burgess and the sexton was of no common sort. When Mr. Anne's children were stricken with scarlet fever, and no one dared to go near them in their trouble, the Bishop himself became their watcher; while the father was thus enabled to go about his daily work, upon the proceeds of which his family must depend.

In his treatment of the lower classes Bishop Burgess was unrivalled. He was in the habit of visiting one family, in particular, whose name has become a synonym for misery and degradation. He never went out from this wretched home without leaving some helpful gift, and the deference with which he treated its inmates was their boast for years. "The minute I opened the door for him," said one of the women, "his hat came off, and he walked in after me, with it in his hand, for all the world as if I was a queen."

The city of Gardiner, as its clergymen of every denomination have averred, is particularly unspiritual in its nature; not, necessarily more corrupt than its neighbors, but characterized by a certain self-reliant poise which does not easily learn to lean upon the teachings of Jesus. Such a man as Bishop Burgess, a poet at heart, with a soul keenly alive to the urgings of the higher call, must have suffered in comparative isolation, in the midst of what seemed to him carelessness of religion. He pleaded against it from the pulpit with every earnest accent; he spoke so eloquently, so impressively, that all who heard him bowed before the breath of his supplication; and yet, the spell once removed, lapsed again into the easy way of life. These indications of lightness grieved the Bishop deeply, as they have many another of Gardiner's teachers. It was in consequence of such feelings that he addressed to those of his hearers who were not already Church-members an urgent call to join the fold of the Master before it was too late.

Printed copies of this he mailed to the heads of many leading families in the city. Since he was literally one who prayed without ceasing, and as blameless in every circumstance of domestic life as he was in the public scenes through which he passed, his words had all the force that a saintly pattern could lend them; and their echo has not yet died away. It is scarcely possible to exaggerate the influence for good which he exerted, and which his memory still exerts, upon the Christ Church of to-day. "Bishop Burgess said so," is considered the mightiest of theological arguments among those who were his people.

"As thrills of long-hushed tone
Live in the viol, so our souls grow fine
With keen vibrations from the touch divine
Of noble natures gone."

In the performance of every duty the Bishop was as exact as law itself; and he was never known to consider himself, if, in any way, the interests of others were at stake. On an occasion when he was filling the Chaplain's post at the meetings of the Legislature in Augusta, he was urged by his family to send some excuse, rather than face the intense cold of one terrible winter morning. But, fearing that his absence might cause some trouble, he wrapped himself as warmly as possible, and set out for the Capitol. He could find no driver brave enough to accompany him; so he took the reins himself, and arrived in Augusta after a chilly ride of six miles, to find that the members of the Legislature, not expecting him, had adjourned, and gone off upon some excursion.

At his own Church he held, every Sunday, morning and afternoon service, with a Sunday School either before or after the first one. Many of his hearers rode in from the country, and they were accustomed to spend the noon hours in the Church, often reading books from the large parish library. This was kept in the robing-room, and contained many well-selected volumes, which have long since been scattered and lost. Often the Bishop would ride to an adjoining town, to preach for some overtasked missionary; and returning, would hold another evening service in the lecture-room. His sermons were always exquisite in finish, marked by the accuracy of the student, and live with the prophetic instinct of a true disciple of Christ. Yet it is with peculiar pleasure that all who heard him look back upon his Sunday evening meetings. These were intended to be a series of informal talks to his people, either upon Biblical subjects, or upon some every-day theme that

struck home to his hearers' hearts. At these times the Bishop wore no robe; and, after a few simple introductory exercises, he was accustomed to seat himself, and talk, as a father might to his children. In these friendly, helpful conversations he came very near his people; and the subjects which he chose for discussion were always suited to their needs, though they could not have been so freely treated in the reserve of the pulpit. "Intemperance;" "Profane Swearing;" and courses upon some phase of religious history, some feature of the Prayer Book, or some part of the Holy Scripture; such were the topics which he brought forward in these gatherings, when the little wooden building was crowded to its utmost capacity with eager listeners.

In the same place he began the Wednesday evening lectures, which have only lately been omitted.

It is impossible to mention the services conducted by Bishop Burgess, without alluding to his beautiful and impressive reading. After the first funeral which he conducted in Gardiner, one of the good old church-members came home with a face that fairly shone. "I've heard the burial service a great many times, but it seems to me I *never* heard it before!" she declared, in her most emphatic manner.

After considering the events of Bishop Burgess' pastorate it seems impossible to characterize his work in the scope of a few pages. As a missionary, as a patriot, as an author, he did much which we can not even mention. As he himself said when some one alluded to the quantity of statistics in his "Last Enemy;" "Ah, yes; but you should see the amount of material that I have not been able to use!"

The little school for students of theology, which, with the able assistance of the Rev. Frederic Gardiner, the Bishop carried on at his home on Church Street, was one of the many ways in which his benevolence bore fruit. Among his students were Mr. H. Howard, a brother-in-law of Bishop Alexander Burgess, Mr. Wm. P. Tucker, now an Episcopal clergyman of Pawtucket, R. I., Mr. Pelham Williams, afterwards Rector of the Church of the Messiah, Boston, at present in Greenbush, Mass., Mr. John B. Southgate who died in 1882, Mr. John T. Magrath, now Rector of the Church of the Holy Spirit, Mattapan, Mass., and Mr. Asbury Stilphen of Farmingdale.

In the spring of 1848, the Hon. R. H. Gardiner read in the lecture-room a paper, upon the history of the Episcopal Church in

what is now Gardiner, with a sketch of each rector. So much interest was manifested in the account, that it was unanimously voted to incorporate it in the parish records, and so preserve it for future reference. *For some reason this was not immediately done, and the paper is now not to be found,. though a search for it has been instituted, as well as for the earliest record-book of the Parish, which has also disappeared.

Almost at the same time, Mr. Gardiner made to the Parish his memorable gift of thirty-two and a half pews; the income of which furnishes the present "Pew Trust Fund."

The gift of the "Bishop's Chair," by the late Captain Abraham Rich, belongs to this period of the Church's story.

With the increasing popularity of Bishop Burgess, the Church took on a new aspect. He disliked from the beginning the towering pulpit at the left of the chancel and the height of the old-fashioned pews, which he soon proposed remodeling. He planned to pay the expenses of the alteration by the sale of seats, and, as a matter of course, he was obliged to meet the arguments of the conservatives, who had as little faith then in improvement of any kind as they have now. One of these active parishioners, feeling it his duty to warn the Rector, began, "But who will buy the pews?" "Trust that to me," said the Bishop, with his quiet smile; and, long before the repairs were finished, every pew was sold to eager purchasers. It was found necessary to appoint a committee of ushers to welcome the numerous strangers who came to the services.

Late at night after a hot summer's day, the Church was struck by lightning, and the point of the roof above the north window was soon in a blaze. All rushed to the rescue of the building, but to scale the height seemed impossible, and it looked, for a moment, as if the Church would go, as its predecessors had done. Suddenly, however, a young man, who had been a sailor, and who bore an unenviable reputation in the neighborhood, appeared upon the roof; and, agile as a cat, began to dash upon the flames the water, which was raised to him in buckets, by the anxious men below. The young sailor worked with a will, and, at last, began chopping away at the roof-timbers with an axe. This, unfortunately, slipped from his grasp, and fell, crashing, through into the Church below. Accompanying the remark with a great oath, the sailor cried, "There goes my axe, right down into Captain Kimball's pew!" The Bishop, among the crowd, heard both the words and the oath,

*See Note to Appendix I.

and, as soon as the fire was under control, inquired of those about him the name of the youth who had saved the Church. The next day he went to the home of the sailor, and after talking with him upon the sin of profanity, gave him a little prayer-book. From that hour the man became changed. He went again upon the sea, but in the midst of the rough sailor-life, he avoided all its wickedness. He swore no more; he drank no more; and, wherever he went, he carried in his breast pocket the precious prayer-book. Finally he suffered shipwreck, and in the beating of the heavy sea about the spar to which he clung, his treasure was washed away. When he was rescued he mourned so deeply over his loss that it came to the ears of the Bishop, who at once sent another book to him through the friend who brought the news. Some years later the man was stabbed, while acting the part of peacemaker in a street fight; and undoubtedly he died with the little book upon his heart.

By 1858, the approach to the Church had begun to assume the well ordered aspect which makes it to-day so pleasant in the eyes of all. The Common, at last properly cared for by the citizens, and the Lyceum on the corner, both the gifts of the Hon. R. H. Gardiner, had long been sightly objects in the little city, but the immediate environments of the Church called for much attention. In view of the increasing prosperity of the parish, it was determined to improve the burial ground, to set out trees upon it, to enclose the whole with an iron fence, and to lay new flagging wherever it was found desirable. In the spring of 1859, the work was finished and, a little later, when the grounds had been properly graded, Gardiner was justly proud of "the stone Church" and its surroundings.

In February, 1861, the parish was saddened by the intelligence of the death of its former beloved rector, the Rev. Joel Clap, who had passed away while holding the rectorate of Montgomery, Vermont, the little town which had been his birthplace and the scene of his entrance into God's service.

On the left of the chancel in Christ Church, the late Mrs. William Bradstreet has placed the beautiful window which serves as a memorial to the eminent divine. The principle design is that of the pelican feeding her young. Above is the crown, and below the baptismal font, while, upon a scroll beneath, is the inscription: —"They that be Wise shall shine as the Brightness of the Firmament, and they that turn Mercy to Righteousness as the Stars For

ever And ever. In Memoriam Rev. Joel Clap, D. D., died February 24, 1861, aged 68 years."

In March of 1864, the parish mourned the loss of its Junior Warden, Dr. Joseph Merrill, one whose sterling worth had been most valuable to the Church; a "judicious counsellor, to be held in remembrance with thankfulness to God."

Almost immediately after this affliction followed another, which, although not unexpected, was felt as a personal bereavement by every member of Christ Church.

Several years before, Mr. Gardiner had become the prey of a lingering disease, which threatened to bar him from the services of the sanctuary. As long as it was possible, he appeared regularly in the family pew; and, when this became too much of an effort for him, he laid upon a lounge, placed for that purpose in the robing-room, where he could listen more at ease to the words of the minister. But there came a day, when, as he knelt before the Communion Table, he knew that it was for the last time. They say that, when he crossed the threshold on his way out of the Church, he turned for an instant, and cast back a look so full of the sadness of farewell, that tears sprang in the eyes of those who saw it, and they felt that his place would know him no more.

During his illness the whole city suffered with him, and none more truly than the devoted Bishop, who administered the last rites of the Church at the bed-side of the dying Christian. He was carried to his grave on Good Friday of the year 1864, amid the lamentations of a people whose highest trusts he had more than fulfilled. Gardiner owes vast debts to his benevolence; and the Missionary Society, whose Treasurer he had been since the days of its organization, mourned most sincerely the loss of "one who was to it as a father."

The parish of Christ Church expressed its grief in the following resolutions:

"It having been so ordered by the wise Providence of God that within the last week the Hon. Robert Hallowell Gardiner at the age of four score and two years in the clear enjoyment of the faculties of his active mind, in the midst of all the domestic blessings for which his heart was so devoutly thankful, and in the exercise of a peaceful and triumphant faith, has been gathered to his fathers; so that on the anniversary of the crucifixion and burial of our Saviour his mortal remains were deposited in the church-yard

near to the house of God in sure and certain hope of a blessed resurrection;

Resolved: That this Parish desire to place upon their records a grateful testimonial to the goodness of God in giving and preserving to them one who from youth to so venerable an age has been to the congregation of Christ Church the instrument of benefits so great and numerous as probably to exceed by far whatever may hereafter be within the power of any one individual, since he has been for sixty years the most conspicuous person in the Parish and ever ready to be a leader in all good works undertaken in its behalf.

He took care from the first that the beneficent designs of his Grandfather in assigning an endowment for the benefit of the Episcopal Church in this place should not fail of every possible accomplishment; of which care the happy results are reaped to this day, and will descend to future generations.

He gave his personal labors to the continuance of religious services in the Parish in the days of its greatest weakness, doing all which a pious layman could do that the sacrifice, prayer, and the instruction of young and old all in the word of God might not be intermitted.

He maintained, by his liberal contributions through a long course of years, the ability of the Parish, which would have otherwise proved insufficient to supply itself competent and useful ministers.

He provided, by timely donations, such as those of the communion vessels, and the original organ, for many years needful, for the fittest performance of Divine Service.

He so largely originated, assisted, and encouraged, forty-five years since, the substantial and beautiful Parish Church that it must be viewed as the best monument of his zeal for the House of God; and by his generous donation of a large portion of the pews, of which he had become the proprietor, removed all embarrassments from the Parish, and secured it an additional source of revenue.

He secured also, by his liberality and forethought, the full possession, enclosure, and adornment, of the ground forming the present churchyard; while his benefactions and those of his family gave attractions to the site of the Church, by opening the Common on one side, and contributing to the Lyceum on the other.

He has ever been a constant and devout participator in all the

public services of the Church; a most kind, hospitable, and judicious friend to its successive ministers, an assiduous and faithful Warden or Vestryman; and, as a member of the standing committee of the Diocese from its organization, and of the general Convention from a still earlier date, has preserved this Parish in an intelligent and sympathizing connection with the wider interests of the Church.

He has so walked that, through the blessing of God, on his precepts and examples all the numerous children of his family have in the communion of the Church, conferred upon the Parish manifold benefits of Christian influence, labor, faith, and charity, and, finally;—

He has, in the sight of all men, done justly, loved mercy, and walked humbly with his God, till now all is sealed by a holy death.

Therefore this Parish, while they feel deeply their own bereavement and will express to the family of their venerable friend their warmest and most respectful sympathy, esteem it their duty to express upon their records the grateful sense which they cherish of the goodness of Him from whom cometh every good and perfect gift in His departed servant so great an instrument of blessing to the congregation of Christ Church, both for sixty years past and in the time to come."

A marble tablet to the memory of the departed has been placed by the Parish, with the aid of Bishop Burgess, upon the southern wall of the Church. It is inscribed, in black letters;—

"This Memorial Stone
Erected by the Parish of
Christ Church
Attests their grateful remembrance for
ROBERT HALLOWELL GARDINER
from youth to age their Leader,
Benefactor and Godly Example.
MDCCCLXIV."

Not long after the loss of this faithful friend, those who loved the Bishop began to entertain grave anxieties concerning his health. With the utter disregard of self which was so characteristic of him, he clung to the duties of his office, until, at last, the symptoms of disease proved too much for even his powers of control. Leaving the parish in charge of his scholar, Mr. John T. Magrath, whom he had admitted to the diaconate, he tried for a season the panacea of rest and change. But the trouble, which

he spoke of as a trifling "local difficulty," gained rapidly upon him; and in December, 1865, he sailed with Mrs. Burgess for Hayti, hoping there to free himself from its annoyances. He again left the Parish in the hands of Mr. Magrath, saying, "I rejoice and bless God that such a young man has been furnished by his good providence in this time of need."

Yet, notwithstanding the reluctance with which he parted from his people, buoyed up by the deceitful promises of his disease, he seemed not to think that, after this farewell, they should see his face no more. In a foreign land, he carried out his sacred duties in a way that endeared his memory forever to all who shared the privileges of his ministration.

The following extracts, concerning the sad event which robbed Maine of her first beloved Bishop, and descriptive of the honors paid to him by a mourning parish, are cut from the *Kennebec Reporter* of 1866, and from an article published in the *Boston Journal* by W. E. S. Whitman, so widely known as "Toby Candor":

"The death of this eminent and widely-beloved prelate occurred April 23, six miles from the harbor of Miragoane, Hayti, on his passage from Port au Prince for New York. He had been spending the past winter at the West India Islands, for the benefit of his health, which for the past two years had been gradually failing, in consequence of his unremitting and assiduous labors in the pursuit of his devoted and exalted calling. He passed away without a struggle, and seemingly unaware that his soul was so soon to take its flight from its tenement of clay. Mrs. Burgess (who, with a daughter, survives him) was with him at the time of his death. His body was taken into port and after being prepared for transportation, was put on a steamer for New York. It arrived in this city Monday afternoon, and was accompanied from the depot to Christ Church by a large number of citizens. The flags in the city were placed at half-mast, and the bell of the Church where he had labored so faithfully and earnestly, tolled during the passage of the sad procession through our streets.

Thus has passed away a noble Christian man. Naturally of a strong constitution, he was literally worn out by hard work. Nothing that would be of benefit to the Church of which he was an able advocate, was too hard for him to undertake.—Even during his last days, in the West Indies, he could not remain idle, but labored for the cause he loved whenever there was anything to be

done. Only a few days before his death he ordained several missionaries, and performed the rite of confirmation at Port au Prince.

The example he set in this city and wherever he went by his daily walk and conversation enabled him to enjoy to the fullest extent the confidence and respect of all. During the dark days of the rebellion he never despaired of the republic. His most cordial sympathy and hearty co-operation were given to the loyal cause from the onset, and his patriotic convictions continued firm and unwavering to the end. Many of our poor and disabled boys in blue can bear witness of his generosity and encouraging utterances to them. A little ballad that he contributed in 1864 to the Baltimore Sanitary Fair, entitled "The Blue Coat," indicates the feeling he cherished toward our national defenders, whether black or white, as will be seen by one of its verses, as follows:

'It mattered not much if he drew his line,
From Shem or Ham in days of yore;
For surely he was a brother of mine,
Who for my sake the war-coat wore.'

The remains of the lamented Bishop were brought to this city on Monday afternoon, 21st inst., in charge of Messrs. Charles P. Branch and John S. Mitchell, wardens of Christ Church, who went to Boston for that purpose. As an indication of the regard with which the deceased was held, not only by his parishioners but by the community generally, a large body of citizens escorted the remains to the church; and as a further testimonial of respect the flags in the city were hoisted at half mast and all business places closed in that portion of Water street through which the remains passed during their passage. The bell of Christ Church tolled until the remains were brought within its sacred precincts, when the doors were closed, it being known that the body could not be viewed. The body was placed on a catafalque in front of the altar, where it has remained until the funeral solemnities were performed, the sarcophagus containing it being covered with a black pall, on which were strewn *immortelles*.

Yesterday afternoon took place the solemn rites of burial. Long before the sad but interesting ceremonies began, notwithstanding the unfavorable state of the weather, the people commenced to assemble in the neighborhood of the church, increasing in number until the doors of the sacred edifice were thrown open, when it was speedily filled to its utmost capacity. The body pews were

reserved for the relatives and immediate friends of the deceased, the side pews for citizens generally, while the chancel and front pews were for the clergy. The inside of the church was draped in mourning, tastefully hanging in festoons on the walls and railing, the altars and chancel. In front of the altar rested the body of the deceased, where it had been lying in state since its arrival. It was enclosed in a metallic coffin, hermetically sealed, and covered with a black cloth, and on it was spread a variety of choice flowers arranged in the form of a cross, wreath, etc. The lid bore a plain silver plate on which was inscribed:

GEORGE BURGESS,

FIRST BISHOP OF MAINE.

October 31, 1809. April 23, 1866.

At 4.30 o'clock, the hour appointed for the funeral solemnities, the coffined remains, which had been temporarily transferred to the vestibule to await the coming of the procession from the late Bishop's residence, where private prayers had been held, were replaced in front of the altar. The procession comprised the family and relatives of the deceased, bishop's body and pall-bearers, clergy, wardens and vestry of Christ Church. As the procession entered and moved up the aisle, the beautiful liturgy for the dead from the Episcopal ritual was read. Bishop Clark read the sentences, Rev. Mr. Bradley the anthem, Rev. Mr. Niles the lesson, and Rev. Mr. Babcock a hymn.

The funeral address was then pronounced by Right Rev. Thomas M. Clark, D. D., of Rhode Island, in which was paid a beautiful and eloquent tribute to the memory and worth of the departed Bishop. The speaker gave a careful and just analysis of the life and character of the deceased, referring particularly to his natural endowments, his great scholarship, his excellence as a man, his eminent qualifications as a Bishop, and of other prominent traits which marked his character, dwelling more especially upon that of his sincerity or reliability, and his indomitable integrity, which was accompanied by an iron will, which nothing could bend or break.

During the delivery of the address, the utmost quietude prevailed, the congregation giving their profoundest attention. Many of the audience were melted to tears by the fervid and touching allusions made to the deceased. It was an impressive scene. On the close of the address a hymn was sung, when the remains were borne out of the church by the body bearers, and the procession

was formed in the following order: bishops; body bearers; pall bearers; family and friends; Episcopal clergy; clergy of Gardiner and vicinity; wardens and vestry of Christ Church, Gardiner; members and parishioners of Christ Church, Gardiner; wardens and vestrymen of the parishes in the diocese; citizens generally. The body bearers consisted of Messrs. R. H. Gardiner, C. P. Branch, J. S. Mitchell, E. Forsyth, N. K. Chadwick and Alonzo Parsons, composing the wardens and vestry of Christ Church, and George E. B. Jackson, Esq., of Portland, James Bridge, Esq., of Augusta, and Henry Ingalls, Esq., of Wiscasset, lay members of the standing committee of the diocese.

It was but a few steps to the place of the sepulture, the grounds where the remains were to be interred, adjoining and lying on the south side of the church. The enclosure is owned by the parish, and used as a private burial place. The remains of the deceased members of the Gardiner family and several other prominent families lie buried here. The lot selected for the interment of the Bishop's remains was formerly owned by Dr. Holman, now deceased. It is situated midway between the chapel and church, and is the finest location in the cemetery. At the request of the late Bishop it has been appropriated as the burial place for none but such rectors of Christ church who may choose to be interred there.

The service at the grave was conducted by Rev. Mr. Chadwell of Catskill, N. Y., and was witnessed by a large number of people who had assembled to pay the last homage to departed worth. The mortal remains of the Bishop were placed in the ground agreeably to his wishes. The grave ran east and west and is shaded by trees at the head and foot.

Not so large an attendance was present as would have been had it not been for the inclemency of the weather—a copious shower of rain falling during the forenoon and night before. The people in attendance is estimated at over one thousand.

The number of ecclesiastics was quite large, about thirty, comprising not only the larger portion of those belongfng in the Diocese of Maine, but from other States. Several Bishops who received formal notice could not come on account of their official engagements. Among the clergy present from out of the State were the following: Rev. Dr. H. C. Potter of Boston; Rev. Dr. Francis Wharton of Brookline, Mass.; Rev. Dr. T. R. Pynchon, President of Trinity College, Hartford, Conn.; Rev. Dr. W. H.

Brooks of Plymouth, Mass.; Rev. Thos. M. Fales of Waltham, Mass.; Rev. W. S. Chadwell of Catskill, N. Y.; Rev. W. R. Babcock of Jamaica Plain; Rev. W. S. Bartlett of Chelsea, Mass.; Rev. Mr. Tuttle of Windsor, Conn.; and Rev. G. M. Bradley of Lynn, Mass. It is an interesting fact that twelve of the clergy were habited in surplices and the rest wore gowns.

The manifestations of sorrow could not have been more profound, every citizen being apparently as desirous as possible of making the testimonial of respect to the deceased as general as possible. During the performance of the funeral ceremonies all places of business were closed, the bells were tolled, and the national colors were raised at half-mast. The quietude of a Sabbath prevailed, a solemn sadness being everywhere visible, attesting to the deep and abiding sorrow that was felt.

As soon as the sad event of the Bishop's death was received, the churches of the Diocese displayed the usual tokens of grief. In Portland, Brunswick and other places, the great bereavement which had taken place was appropriately announced by the officiating pastors and suitable resolutions were adopted. In this city on the evening of the 23d, there was a meeting of the Wardens and Vestry of Christ Church, at which the following series of resolutions were adopted respecting the mournful event:

WHEREAS, It has pleased Almighty God in His wise Providence to take from us by death our late beloved Bishop and Rector; therefore:

Resolved, That we have heard with deepest pain and sorrow of the death of our beloved Father in God, after an Episcopate of eighteen years in the Diocese of Maine, and a Rectorship of equal length in this parish.

Resolved, That in his beautiful Christian character, his purity of life, his manliness, his gentleness, his humility, his singular self-devotion to his work, and in his long and self-sacrificing labors for Christ and the flock committed to his charge, we recognize the highest titles to our veneration and love, as well as cause for deep gratitude to Almighty God that He hath been pleased to bestow so great a blessing upon this parish and Diocese.

Resolved, That though deprived of the counsels and presence of our late Bishop and rector, yet we shall never cease to remember him as a most faithful instructor in the ways of godliness, a most prudent counselor, a most affectionate friend, a pastor ever

ready to share the sorrows of the afflicted, the benefactor of the poor, and as our leader and guide in every good work.

Resolved, That we offer our heart-felt sympathy to the bereaved family of our departed Bishop and rector, and make it our fervent prayer to our Father in heaven, the divine protector of the widow and the fatherless, that he would be pleased to comfort them, and to sanctify to them, together with this sorrowing parish, this mournful and impressive visitation of his providence.

The standing committee of the Episcopal Church in the diocese, acting in behalf of the convention during its recess, assembled at a day as early as possible after the sad intelligence of the death of their diocesan had occurred. A testimonial was prepared to be entered on their record, to the severity of the blow inflicted by Divine Providence on this portion of the church of God, in removing him to the rewards promised to such as bide faithful unto death—to their grateful recollection of his devoted life, his fidelity and earnestness as a Christian minister and bishop, his judicious administration of the diocese, his unfailing interest in the extension of the institutions of the Church, his constant encouragement to all the parishes in his charge, and his uniform sympathy with the clergy associated with him in the work of the Gospel. They also record their full appreciation of the Bishop's devotedness to the welfare of his country, his large acquisitions in all literary pursuits, particularly the studies connected with his sacred profession; and the fully marked traits of a holy life in his private walk as well as in the more widely known actions of his official station."

In the year 1867, the parish placed upon the north wall of Christ Church a beautiful tablet of Italian marble, bearing the words;—

"In
memory of
THE RIGHT REV. GEORGE BURGESS, D. D.
Born at Providence, R. I., October 31, 1809;
Ordained Deacon June 10; Priest November 2, 1834;
Consecrated Bishop October 31, 1847;
Rector of this Church
During his Episcopate;
Died at sea near Hayti, April 23, 1866.
Learned, judicious, saintly;
Living for Christ and the Church;
Loving all, beloved by all;

Faithful in every trust, even unto death;
This tablet is erected
By a mourning and grateful Parish."

Outside, in the quiet God's acre, rising white and fair above the hedge of spruce, stands the marble cross that marks the resting place of this great, good man. Its protecting shadow seems to brood above the grave of his only daughter, who so soon followed her saintly father to an eternal home. Upon it the mitre and the crosier indicate the title borne by the dead, while the simple inscription upon the one side reads:

"GEORGE BURGESS,
First Bishop of Maine.
Born October 31, 1809;
Consecrated October 31, 1847;
Died April 21, 1866."

Upon the other side are the words:

"Erected by the Diocese of Maine
In grateful remembrance of a faithful and beloved Bishop."

There are sayings of the Bishop's that ring ceaselessly in the hearts of those who heard them; there are memories of his Christian tenderness which have never faded, and to-day, empty though his chair may be, there are those who cannot feel that the presence of the saintly soul has gone from among us. His dearest ones are far away, and many changes have touched the little temple of his charge; yet at times we almost know the waving of those hands, so used to bless; and, though his work was years ago, we have learned to prize old Christ Church the more, for its sweet traditions of this man of God.

With the years since the departure of Bishop Burgess, history has, as yet, little to do. They are too near us to be viewed with the accurate glass of criticism; and, to many of us, their deep experiences are too recent to bear handling. We shall content ourselves, therefore, with the merest synopsis of the subsequent rectorates and events in the life of the Parish.

In conformity with the wishes of the people, Mr. Magrath agreed to remain with them as their pastor. The Rt. Rev. Henry A. Neely had succeeded to the place of Bishop Burgess, and from him Mr. Magrath took priest's orders. As he received his commission from the new prelate's lips, there must have come over him the remembrance of a recent ceremony, when he was made deacon by that elder Bishop, who, for the love he bore the young man,

was so overcome by his feelings, that, during the ceremony, he lost even the form of words, and was forced to pause, while the tears rained down his lovely face.

Mr. Magrath was eminently successful in Gardiner. He was of silvern speech, and his words were true symbols of the purest and most spiritual of lives. In his humility he always thought himself unworthy to be the successor of his Bishop, as the rector of the parish; and he feared a decline of the Church while in his hands; a fear which was never realized. In March, 1867, he tendered his resignation to the parish, but it was so unanimously overborne, that he withdrew it, until at last a call came which he felt it his duty to accept.

One Sunday morning in the fall of 1868, a stranger appeared in Christ Church, who refused the usher's offer to show him to a seat, and stationed himself in one of the back pews, where he listened attentively to every word of the young minister. On the following morning he called on Mr. Magrath, announcing himself as Judge Higby, of Jackson, Michigan, and inviting him to accept a pastorate in that town. It is said that he had had no previous knowledge of Mr. Magrath, and extended this call to him solely because of the pleasure which he took in the services of the day before.

It was with the deepest regret that the parish heard Mr. Magrath's decision to leave the Church where he was so beloved. Between it and him there had always been a peculiarly tender relationship, since he had grown to manhood within sight of its walls, and had been so near to the heart of the Bishop who had given his life in its service.

Since his resignation, which took effect in the fall of 1868, Mr. Magrath has ministered at Jackson and Battle Creek, Michigan; at Torresdale, Pennsylvania; at Hyde Park, Mass., and at Mattapan, in the same state, where he now resides. Courteous and kindly, the friend of both rich and poor, eminently spiritual and earnest, as Gardiner knows him to be, it has been his privilege to glean for his Master in fair and fertile fields, and to bring home the riches of the harvest.

When he left his Maine congregation, it was so large, and in such a flourishing condition, that plans were in progress for the erection of another Church at the "New Mills Village," farther up the Cobbossee Stream. Bishop Burgess had long cherished the project, and it was abandoned with reluctance, after the departure of Mr. Magrath.

In December, 1867, a new memorial window, rich in color and tracery, had been placed in the Church, opposite that of Dr. Clap. It was dedicated to the memory of Eliza Storrs, a niece of Bishop Burgess, and a sister of the Rev. Leonard K. Storrs, the present rector of St. Paul's Church, Brookline, Mass. The design includes a panel bearing a central cross; a dove with spread wings above; and the resurrection lilies below, with the inscription, "He giveth his beloved sleep." The whole was the joint gift of Mrs. Storrs and Mr. and Mrs. Charles P. Branch to the Church.

Not until February, 1869, did the parish succeed in securing a new rector. This was the Rev. Christopher S. Leffingwell, of Canandaigua, N. Y., and his, with the exception of the Bishop's, was the longest pastorate of Christ Church, extending over more than ten years. Upon his acceptance of the call, the house of Alonzo Parsons on Vine Street, was bought for a rectory; and, with many of us, it is associated with delightful memories of the genial rector and his interesting family, who were great favorites among the people of the parish.

The years of Mr. Leffingwell's ministry, as we look back upon them, seem characterized by no events of great importance; yet, under his sunny influence, they passed with a serene quietness that it is pleasant to remember. Mr. Leffingwell was a clergyman of great cultivation and a natural sweetness of disposition, which made him especially attractive to his people.

Among the active parishioners of this period may be mentioned Mr. Robert Hallowell Gardiner, with his nephews, Mr. Francis Richards, Gen. John T. Richards and Mr. Henry Richards; Messrs. Joseph, William and Peter Bradstreet; Messrs. Ephraim Forsyth, John Stone, Alonzo Parsons, C. A. and J. D. White. and Dr. Stephen Whitmore.

In 1874 the Church lost a faithful friend in the person of Mr. Robert Williamson, who had long held high offices in the Parish.

In May, 1879, Mr. Leffingwell left Gardiner for the more flourishing pastorate of St. Saviour's, Bar Harbor, where he is much beloved, and where he exercises a great influence over the frequenters of the fashionable isle. It is one of the pleasant features of his location in Maine, that it affords his old Church members an occasional glimpse of their former pastor.

The next rector of Christ Church was the Rev. Leverett Bradley, formerly the assistant of the late Bishop Brooks, at Trinity Church, Boston. In contact as he had been with the broad views of this

great reformer, he was a type of the Episcopal clergyman unfamiliar in Gardiner, and the Church was speedily thronged with listeners, who came to hear the cheery, humanizing, religious views which he upheld. Mr. Bradley had served as Chaplain of a regiment in the War of the Rebellion, and this, with his winning personal qualities, made him especially the friend of the soldiers, for whom he held services at the Togus National Home.

During his stay in Gardiner, he did not live in the rectory, but bought and repaired, for his own use, the old house on Dresden Street, which had served so often as a parsonage in its earlier days. It was here that Mr. Bradley brought the bride, whose charming social and artistic qualities made her such a helpful member of the community.

With his characteristic energy and perseverance, Mr. Bradley, while among us, brought about many needed changes of the parish property, as well as of the parish views. Under his stirring direction the organ was moved to its present position, the gallery diminished in size, and the lecture-room subjected to a complete remodeling and better system of ventilation.

In February, 1880, the Parish lost a valued aid, in the person of its Junior Warden, Dr. Stephen Whitmore. At a special meeting resolutions were passed, expressive of deep sorrow for the removal of "this dear friend and worker," whose memory is constantly kept before us by the beautiful pulpit of carved wood, which was given to the Church by Dr. Whitmore's family.

Feeling that his was the duty of an apostle, Mr. Bradley, despite the earnest entreaties of his Church, accepted, in 1884, a call to Andover, Mass. So productive of good, and so eagerly accepted had been his mission in Maine that it was hard to realize that his usefulness could no longer be restrained by the bounds of our city; yet subsequent events have proved the truth of this fact. As rector of St. Luke's Church, Philadelphia, he now enjoys the wider popularity which he deserves, and in which we rejoice for him.

In the review of the past, the parish seems to have been particularly fortunate in their choice of ministers; rarely more so than when they next called to Christ Church the Rev. Chas. L. Wells, of Boston. He lived while here in the old rectory on Vine Street, to which he also brought his bride. Mr. Wells was a man whose sweet, wholesome life and bravery of speech had great effect in the community. With the young men of the Church, in partic-

ular, his companionship was valuable; not so much for his spoken words, as for the silent influence of his character among them. He was especially loved by Mr. Anne, the venerable sexton of the Church, whose death took place during Mr. Wells' rectorship, and who looked upon the young priest beside his dying bed, as second only to the Bishop whose memory he revered.

Mr. Wells was deeply interested in the charitable work of both Church and city, and his footsteps may be traced in many a home where want and ignorance cry for help.

The month of February, 1884, was saddened by news of the death of Mr. Francis Gardiner Richards in Boston. Like his father, he had been a liberal and active member of Christ Church, and his loss was a great one to the whole community. The fine brass lectern, which, with its glowing symbol of inspiration, occupies a conspicuous place in the Church, is a tribute to this departed Christian. Its inscription is: "Placed in this Church by Anne Richards for a memorial of Francis Richards, 1886."

Mrs. Richards also presented to the Church the beautiful crimson altar-cloth, which was made in England, where she now resides.

In the spring of 1886, the Parish was again visited by affliction. In the death of Robert Hallowell Gardiner, the second of that name, the Church again found itself deprived of a dear friend and counsellor. Mr. Gardiner, like his father, was very near to the people of the city; and the beauty of Oaklands will never seem the same again, since we no longer see there the gray-haired, studious owner, wandering through his quaint old garden, and always ready with the charming hospitality that, for many years, has made the family name a pleasant one.

At a Vestry Meeting of Christ Church, on September, 13, 1886, the following resolutions were passed:

"WHEREAS, It has pleased our Father to take from us to himself, our brother Robert Hallowell Gardiner, the second of his name, who has, through long years, been the Senior Warden of this Parish, and a leader among our people:

Resolved, That while we bow submissively to the Father's will in claiming his own, we bewail our loss and view with saddened gaze and tender awe the vacant place, and realize more fully than ever before the love he bore our Church, and his anxious care for its welfare. His life has been replete with earnest zeal for the

Master's cause and the good of the Church, increasing more and more with each passing year unto its perfect end.

The community has lost a valued citizen, the poor a friend, and we a brother, friend, and leader, whose place in our hearts now thrills with pain at our loss—his gain."

Four years later, at Easter-tide, the oaken reredos was presented to the Church as a tribute to her departed benefactor. It was the gift of the busy little guild, which was organized by Mr. Wells; and it bears upon a brass plate the words: "In Memory of Robert Hallowell Gardiner, born December 3, 1809, died September 13, 1886. Erected by St. Margaret's Guild, 1890."

The little cross, which stands before the reredos, was given by Mr. Gardiner in memory of his wife. It was cut from wood grown upon a southern plantation owned by Mrs. Gardiner, and its inscription reads "S. F. G. March 21, 1869."

The two brass vases upon either side of the cross are to commemorate the young sons of the late Rev. Frederic Gardiner. Upon one is engraved "William Tudor Gardiner, b. April 3, 1856, d. December 21, 1862;" and upon the other, "Alfred Gardiner, b. April 12, 1862, d. August 1, 1877."

Not long after the death of Mr. Gardiner, a more satisfactory arrangement was made with regard to the legacy of the founder of the original Church. By the terms of this contract the Trustees of the Parish Fund agree "to receive from the Trustees under the will of Robert Hallowell Gardiner $2000 in full satisfaction, commutation and discharge of certain annual sums bequeathed by the late Sylvester Gardiner to be paid to the minister of St. Ann's Church in Gardinerstown, of which Church this Church is the legal successor." The income from the Legacy, Glebe, and Pew Trust Funds, as invested, is now about $500 yearly.

Early in 1888 Mr. Wells assumed the duties of a professor in the Seabury Divinity School, Faribault, Minn. It was with sorrow that the Parish severed its connection with the young minister, thus called to another sphere of usefulness. Gardiner was strongly attached to him, and takes pleasure in the news of his advance and recent election to a fine position on the faculty of the Chicago University.

In April of the same year the Parish extended a call to the Rev. Allen E. Beeman, of Hartford, Conn. He had preached several times in Christ Church, and met with an enthusiastic reception

among the people, who rejoiced at the prospect of claiming a rector of so much scholarship and devotion to the Church's cause.

The liquidation of the Parish debt was the first event of consequence after Mr. Beeman's arrival. Plans to this end had been evolved during the pastorate of Mr. Wells. who had been one of the most earnest laborers for their success. After diligent circulation of pledges, subscription papers, etc., the desired result was brought about, and Easter, 1888, saw the dawn of a new era for the liberated Church. The thanks of the Parish were duly extended to the Treasurer, Mr. Asbury Stilphen, whose unremitting perseverance had won such a signal victory.

In January, 1890, was inaugurated the vested choir, which at present, holds a high reputation in the state. It is fortunate in having for choir-master, Mr. Herbert H. Combs of Augusta, who, with Mr. Fred Winslow at the organ, is accomplishing wonders in the way of training and organization. In this work he has met with special assistance from Mr. William G. Ellis, the Treasurer of the Parish, who has given many proofs of his interest and generosity in all Church matters. The beautiful processional cross was a present from Mr. Ellis, and was carried for the first time by the choir-boys on Christmas, 1891.

During 1890 the choir-master was Mr. F. C. Hyde of Augusta. His universally approved organist was Mr. Alexander Forsyth, a young man of note in Christ Church as the son of Mr. Ephraim Forsyth, who until his death, in 1890, was one of its most revered members, and as the grandson of Mrs. Martha Williamson, long its oldest communicant. In August, 1890, the organ underwent some changes for the better, and until the fall of 1893 the position of organist was held by the popular Miss Pauline Johnson of Augusta. Before the formation of the vested choir the singers had been, for the most part, selected from the parish, and for some time Mr. Charles B. Seabury had acted as chorister. The organists had been Miss Laura Lewis (now Mrs. Fred Cony of Augusta,) Professors Marshall, Lane, and Protheroe.

In any mention of those who have lent their musical talents to the service of Christ Church, Miss Augusta Gardiner deserves a foremost place. She has presided at the organ for fourteen years in all, and has spared no pains to bring home to the people the beauty of sacred chant and song. It was found most difficult to supply the position, which she resigned in 1885, because of ill health.

The present Rector has given his influence to the vested choir, and it is due, in great measure to him, that we, today, enjoy this completion of the well-ordered service.

Besides his interest in the affairs of to-day, Mr. Beeman possesses all the zeal of an antiquarian; and he has brought to light many valuable papers and records, hitherto neglected, but well nigh priceless in the history of our venerable Church. Of late he has been most enthusiastic over the proposed repairs which are sadly needed in the old building, and which, it is hoped, may be determined upon before June 1, 1893, the hundredth anniversary of the first Parish Meeting. In February, 1892, by a vote of the parish officers, it was decided that the repairs should be made, if the sum required for the expenses could be raised. Plans for the changes have been drawn by Sturgis and Cabot of Boston, and these convey an idea of dignity and adaptability well suited to the needs of a place of public worship. These plans, as well as generous pledges towards the modifications suggested, were given by the heir of the Gardiner estate, Mr. Robert Hallowell Gardiner 3d, who is of repute as a brilliant young Boston lawyer. During his summer visits to Oaklands, he and his family are constant attendants at the Church which owes its being to those of his name.

On Christmas, 1890, a beautiful font, the gift of Mr. and Mrs. Gardiner, was placed on the right of the chancel of Christ Church. It was intended as a memorial of their infant son, and is directly below the tablet of his great-great-grandfather, for whom the child was named. The font is made of a rare stone, found only in an obscure quarry in the Pyrenees, and is most pleasing in design and execution. It is hexagonal in shape, with a brass cover, and a frontal rail of the same material. About it run the three inscriptions; "Suffer the little children to come unto Me;" "To the Glory of God and In Memory of Silvester Gardiner, born January 11, 1888, died May 15, 1889," and, "In the Name of the Father and the Son and the Holy Ghost, Amen." The whole stands upon a tiled flooring of a chaste design in delicate brown, blue and gray.

Among the rest of the Church possessions are the useful hymn-board, presented by Mrs. Julia Stevens; the beautifully bound Prayer Book and Hymnal, a gift from her daughter, Mrs. Sumner Hollingsworth, on the day of her marriage, and the ornamental brass book-rest, which was given by Miss Mary F. Washburn, and is inscribed "In Memoriam. Mary B. Grant, born February 10, 1795; died April 9, 1875. Mary Dorothy Neal, born August 4,

1818; died June 18, 1889." Then there is the large and elegant Bible upon the lectern, which bears on its fly-leaf the words; "Presented to Christ Church in Gardiner, Maine, on the Feast of St. Matthew the Apostle, September 21, A. D. 1888, by St Margaret's Guild. Maude Robinson, President."

This little guild merits special attention for its activity and its business-like way of carrying on work. Besides making many valuable additions to the Church properties, and caring for the appointments of the altar, it devotes itself at Easter and Christmas times to the beautiful decorations of the seasons. It also earns funds for Church purposes by the sale of Christmas greens to other parishes; and every winter its members are busy for several weeks over the rich-scented evergreen festoons, which are packed in barrels and sent away, frequently to Rev. Mr. Storr's Church in Brookline.

The other organizations of the Parish are the "Woman's Auxiliary Society," a tireless band of mission workers, who first assembled under Mr. Leffingwell's auspices; and the "Ladies' Society," dating, they say "from time immemorial." This has but recently arisen from a season of repose, but, it is hoped, will before long regain somewhat of its early vigor.

An ancient organization, once known as the "Fragment Society," is now lost in other organized branches. The distinguishing feature of this association, which was purely charitable, was a large bag, whose capacious spaces held treasures for the poor of the neighborhood in the shape of clothing, blankets, and "comforters."

In the month of June, 1893, will occur the hundredth anniversary of the first meeting of the Episcopal Parish in our city, and it has therefore been decided that the Diocesan Convention shall then be held in Gardiner, where the important date be will duly celebrated.

Services of commemoration were held in Christ Church on the evening of March 28, 1893, one hundred years from the incorporation of the Parish. As it was Tuesday of Holy Week, no festivity took place; but the choral service was well rendered by the vested choir of twenty-one voices, and the rector, the Rev. Mr. Beeman, preached an excellent sermon upon the text, "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Upon this occasion a pair of handsome brass candlesticks, the

gift of Mr. William G. Ellis, appeared for the first time upon the altar.

* * * * * * *

Out in the silences of the old burial-place, the sunken stones yet speak to us of those who lived and labored here a hundred years ago. The result of their work is ours; and, for the story of Christ Church in the century to come, we and our influence will be, in great part, responsible. With a past full of treasured memories, quick with childish prayer and manly supplication, blessed by pious priest and godly Bishop, the prospect can but be a hopeful one. Amid the clash of opposing creeds, this little temple on the hill will surely never be deserted by the true spirit of the Master whose love is alike on Jew and Gentile, bond and free.

"Our mother, the Church, hath never a child,
To honor before the rest,
And she singeth the same for mighty Kings,
And the veriest babe on her breast;
And the Bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed sage,
And the chief in his robe arrayed.
She sprinkles the drops of the bright new-birth
The same on the low and high,
And christens their bodies with dust to dust
When earth with its earth must lie:
Oh, the poor man's friend is the Church of Christ,
From his birth to his funeral day;
She makes him the Lord's in her surpliced arms,
And singeth his burial lay."

APPENDIX I.

[NOTE.—Since the writing of the preceding pages, the first record book of the Parish has been delivered to the Senior Warden. It contains the narrative of the Hon. R. H. Gardiner, which was read by the author in the lecture room in May, 1847, and which embraces a succinct account of the Episcopal Parish in this city from 1793 to 1847. Setting forth, as it does, the views of this prominent layman, and stating many facts which are of importance, it has seemed best to append it to the story of the Church, where it cannot fail to interest every reader and parishioner. E. L. G.]

The Episcopal Church in this place, whose history I have been requested to read to you this evening, was founded prior to the war of Independence. Dr. Silvester Gardiner, who was in very extensive practice as a Physician in Boston, and as a Druggist supplied the whole of New England with medicines, and owned much real Estate in the City needing his attention, yet found time and took a strong interest in bringing forward the settlements on Kennebec River, particularly in this place, of which he was proprietor, and which after him was called Gardinerston. He was a man of strong religious principles, and warmly attached to the doctrines and discipline of the Protestant Episcopal Church, and desirous that the settlers whom he he was introducing into this then wilderness should enjoy the ministrations of the gospel. He was the actual instrument in the establishment of the Episcopal Church in the older settlement of, Pownalboro, now Dresden, which flourished under the ministry of Rev. Mr. Bailey till it was broken up by the troubles of the Revolution. The same motive induced Dr. Gardiner to erect at his own expense in this place a Church and a Par-

sonage House, but the war interrupted his labours before the Church was completed. After the peace he intended to have devoted more of his time and attention to promoting the prosperity of the Settlement on the Kennebec, but he died in Newport on his way to Boston in the year 1786, and bequeathed his property in this Town to his son, William, who died the following year, 1787, when it fell to a child only five years old. Dr. Gardiner directed by his last will that the Church, which he called St. Ann's Church should be finished by his executors at the expense of his estate. He also bequeathed to it £28 sterling to be paid to the Rector annually forever, and made the Cobbosseecontee Estate responsible for £20 of this sum, and other portions of his Kennebec property for the other £8.

In 1807 an act was passed by the Legislature of Massachusetts authorizing the Wardens with consent of the Vestry to compromise with any of the persons obliged to pay these annuities and receive from them either money or land which would yield an income at least equal to the annuities they were under obligation to pay. Annuities to the amount of £5 were thus compromised, and with the proceeds four shares were purchased in the Gardiner Bank which the Parish still own. The other £23 are still paid agreeably to the provisions of the will. Dr. Gardiner also bequeathed to the Church his Library, of which the Rector was always to be Librarian and the use of it was to be extended to all the physicians and clergymen within 15 miles of Kennebec River and 20 miles North and South of the Church. The Library was scattered by the Revolution and his Executors could never find a volume of it. He also bequeathed to the Church 10 acres as a glebe lot to be laid out by his executors so as to include the Church and Parsonage House. The Church stood where is now the lecture room in which we are assembled, and the Parsonage House was on the East side of Dresden Street near where is now the Dwelling House of Mr. Arthur Berry. The lot was not located till 1819, previous to which School Street and Dresden Street had both been laid out crossing the land designed for the Glebe, and, as the terms of the will respecting its location could not be complied with without greatly injuring the value of the lot, the present Parsonage of 10 acres with streets on three sides was laid out and accepted in lieu thereof, and at the same time a separate donation was made to the Parish of the Burial Ground and lot where the Church then stood. Dr. Gardiner connected by his will *the endowment of the*

Church with the right of presentation to the living, according to the practice of Church endowments in England by the successive proprietors of the Cobbossee Contee Estate which was strictly entailed, but such provisions being contrary to the genius of all our institutions have never been acted upon or even suggested, and the entail itself was broken many years since.

The Executors of Dr. Gardiner's will delayed for several years after his decease carrying into effect his various bequests to the Church. But in March, 1793, a society was incorporated by the name of the Episcopal Society in Pittston, that name having been given to the Town which had previously been incorporated, embracing the land on both sides of the River. Of the persons thus incorporated, three, Jer'h Wakefield, Seth Gay, and Rufus Gay, are now (May, 1848,) living, but neither attend worship at our Church, the two latter for many years formed about one-third of our communicants. The Society was organized under this act June 1, 1793, when 3 Wardens were chosen. This ante-episcopal number was probably introduced because the Wardens were expected to be assessors, and by the laws of Massachusetts three assessors were requisite for making taxes. As soon as the Parish was organized the Executors of Dr. Gardiner proceeded to complete the Church edifice, and the Parish at its first meeting invited the Rev. Joseph Warren to become their minister with a salary for that year of £65 = $216.66. August 22, 1793, the Church, yet incomplete, was burnt by an insane person, named Henry McCausland, who fancied he had seen the Almighty in a vision by whom he was commanded to offer a burnt offering and a sacrifice. The Church was the burnt-offering, and its minister was supposed to be designed to be the sacrifice, and though McCausland spoke openly of what he had done, and described the Lord's appearance, dress, etc., he was not put in confinement. Not finding a convenient opportunity to execute his purpose upon the Rev. Mr. Warren and fearing that he should be condemned for not fulfilling the Lord's behest, he determined to execute his purpose upon a woman of the same name. This he accomplished with much deliberation and on his trial for the murder of Mrs. Warren, his insanity being proved, he was remanded to the county jail, where he remained till his death in 1829, a period of 35 years. Immediately after the Church was burnt, efforts were made to rebuild it. Application was made for aid to the Churches in Boston, Salem and Newbury Port, and about $230 were collected in the two for-

mer places, the greater part of which was contributed by members of Trinity Church, Boston, whose ministers and Vestry had in a circular warmly recommended the object. £131, 18s, 4d were raised by subscription in this neighborhood. The subscription list contains the names of 52 individuals which must have been nearly all the men residing at that time within two miles of the Church on both sides of Kennebec River. This fact alone is sufficient to prove the incorrectness of a prevalent notion that strong prejudices have ever existed throughout New England against the Episcopal form of Worship. This is not true of Maine, which was not originally settled by the Puritans, and, though the Puritans brought it into subjection and extended over it their rigid discipline, they have never had the influence here that they had in some other portions of New England.

The Executors of Dr. Gardiner agreed to pay from his Estate towards the erection of the new Church what by estimate it would have cost to have completed the one that was burnt. The arrears of legacy were probably also applied to the same purpose. The Church was small, only 50ft. by 35, and on a cheaper plan than the old one, which had been surmounted with a spire. The whole amount raised was, however, insufficient to complete the building, which remained unfinished for some years. It was, however, used as a place of worship in a few months after the other was burnt. Till the Society could occupy it, they worshipped in an upper story of a building belonging to Dr. Gardiner's estate, and familiarly known for a long period as the Great House, which stood where is now the Gardiner Hotel. In May, 1794, the Parish gave Mr. Warren an invitation to settle as minister so long as they could agree, and voted him a salary of £72 = $270 pr. ann'm.

In 1796, an addition was made to his salary of $94.34, on account of the high price of provisions, and on the 20th July of that year he left and went to Portland. He was a man of little education, and with nothing in his character to command either the respect or the affections of the people. Mr. Bowers' ministry dates from the day that Mr. Warren left. He was settled with a salary of $334.33 to be paid to him till three-fifths of the Parish became opposed to him and he was not to leave without the consent of a majority. He had graduated at Harvard 4 years previously, but was now a middle-aged man. He was supposed to hold Unitarian sentiments, and he mutilated the service at his pleasure. His sermons were pleasing, moral, not calculated to affect the heart or

conduct. He had an irritable temper over which he had little controul and those who should have thrown a mantle over his infirmity delighted to show their power when company was present by touching the discordant string of his irritability, which occasionally betrayed him into the use of improper language. Notwithstanding these defects his perfect frankness gained him friends, and, many years afterwards, when he was without employment, he would come down in the summer, and spend a few weeks among his former parishioners, who generally recruited his wardrobe when he left. Judge Sewall of the Supreme Court of Massachusetts, and who resided at Marblehead, when attending the circuits usually spent a Sunday in this place, where he heard Mr. Bowers preach, and was so well pleased with his discourses that he procured him an invitation to become Rector of the Church in Marblehead, an invitation which he accepted, and he left here in April, 1802. Judge Sewall would probably have thought less of his discourses if he had heard him more frequently, or if he had read the volume of his sermons which were subsequently purchased by subscription, but Mr. Bowers' tall figure and long, flowing hair and awkward appearance, contrasted with his smooth sentences, made his discourses, which were very short, appear of more value than they subsequently proved to be. The spiritual state of the Parish may be judged of by the fact that, during the 9 years that Mr. Warren and Mr. Bowers successively officiated here, there was no communion plate, nor were the memorials of a Saviour's dying love once administered during that period. Mr. Bowers, at a late period of his life, observed to one, that he had preached down every society with which he had ever been connected.

In July, 1802, the Parish engaged Mr. N. B. Crocker, now Rev. Dr. Crocker of Providence, who had just graduated, to read prayers for 3 months, at the small stipend of $3.50 per week. In 1803, that part of Pittston which lies on the west side of Kennebec River was incorporated into a new town by the name of Gardiner, and in July of the same year the Parish invited the Rev. Samuel Haskell, Rector of Christ Church, Boston, to become their Rector, with a salary of $500, including legacy. Although nothing appears upon the records with regard to house rent till the time of Mr. Haskell's leaving, yet the Parish then authorized the Wardens to settle with him for house rent as stipulated with him by the Wardens when he accepted the invitation to become Rector, provided the sum should not exceed $50 per annum. No care having been

taken of the Parsonage house built by Dr. Gardiner before the Revolution, it had decayed and fallen down, and Mr. Haskell built for himself a house on the Lot given to him on the top of Lord's hill, which hill and house are about to be removed for the convenience of the Portland and Kennebec Rail Road. In the spring of 1809, Mr. Haskell notified the Parish that he should leave on the following 1st June. He returned to his early Parish at Rye, New York, where he died some 2 or 3 years since. Mr. Haskell was very regular and exact in performing the service, and, during the early part of his ministry, a set of communion plate having been presented to the Church, the communion was regularly administered. No list of the communicants has been preserved, but they probably at no time exceeded 7 or 8, and a majority of those were men, a sufficient proof of the little progress made by the Parish in spirituality. When Mr. Haskell went away, the Church was closed. The Episcopal Church at that period was, throughout the United States, in a very depressed state. The political predilections of its ministers for the Mother Country where many had been educated and all had received their commissions to preach the gospel, had produced a strong prejudice against it. There were very few candidates for the ministry, and it was difficult to find suitable clergymen for the best situations. An attempt made about this time by some of the principal men in Augusta to establish there an Episcopal Church was defeated solely by the impossibility of obtaining a minister. This Parish, despairing of finding an Episcopal clergyman, and hearing that Mr. Aaron Humphreys, a Methodist minister, was very popular with that denomination, and liked the Church service, and was willing to use it, voted, May, 1810, to employ him for one year, with a salary of $330 per annum.

In May, 1811, the invitation was repeated for another year, and, in the following June, the Bishop was requested to admit Mr. Humphreys to orders, and he was invited to become their minister with a salary of $330 and a house, or $360 without, at the option of the Parish. From Mr. Humphreys' popularity with the Methodists it was thought that many of them would join the Parish, but, so far from this being the case they became more opposed to it, and very bitter against Mr. Humphreys for his desertion of them. Tho' well-intentioned, Mr. Humphreys proved to be a very ordinary man with a large family of rude, ungoverned children, not sufficiently under controul to enter the house of God with decency.

It was also discovered that he was deeply embarrassed with debts and harassed by creditors, and, as the Parish did not increase under his ministry, at the Easter meeting in 1813, a committee was chosen to notify Mr. Humphreys that his connection with the society would cease the following April, and that his salary for the year should be raised to $400.

In July a request was signed by a member of the Parish to the Wardens to call a Parish meeting to reconsider the vote dismissing Mr. Humphreys. The meeting was called but the vote was not reconsidered. He was permitted to be absent some weeks during the summer to look out for another Parish, and, during his absence, Mr. Chester Adams, of Vergennes, Vermont, preached here for a few weeks. Mr. Humphreys left in April, 1814, and, there being no prospect of obtaining a successor, it was agreed to continue to raise the same amount of money as had been usual, which, with the legacy, should be appropriated to the erection of a Parsonage House, and the house now occupied by Mr. Pratt was built (excepting the front Room, which was added by an individual of the Parish when Mr. Olney came) with the proceeds. It was also agreed that the Church should be kept open by the Wardens for public worship, the senior warden read the service and procured other members of the Parish to read the sermons. This arrangement was continued for some time, but latterly the senior warden read the sermon as well as the service. The Church was regularly opened and the services performed without regard to weather, or to the fewness of the number collected. Occasionally in the summer an Episcopal clergyman preached for one or two Sundays and the Rev. Dr. Tappan and Gillet and some other congregational clergymen kindly accepted the invitation of the wardens to preach for us when they were disengaged. They were always requested to read the Liturgy, but invariably declined; which was therefore read by the senior warden and the clergyman made a short extempore prayer at the close of the service. This practice of lay reading has been continued ever since when the Church has been without a minister, and the Church has never been closed at times appropriate to public worship.

From October to Christmas, 1815, Rev. Mr. Leonard of Vergennes, Vermont, preached, and received an invitation to settle, but there was a strong minority opposed to him, and he deferred to give a decided answer; but in a letter dated April 9, 1816, he gave as a reason for not then accepting the invitation that he had

determined at present not to take holy orders, but intimated that he might accept an invitation hereafter. Mr. Leonard came here as a clergyman, and, I presume, must have been in Deacon's orders. His personal appearance was far from prepossessing, and he was aware that there was a strong minority opposed to his coming here.

From 1809 to 1817, there was no Episcopal clergyman resident within the state, with the exception of the short time that Mr. Humphreys was in orders, unless Mr. Hilliard can be considered such. Mr. Hilliard had been ordained and settled at Portland, but he left that Church in 1808, and became a missionary among the Congregationalists, and had not for a long course of years any connexion with the Episcopal Church, tho' in the latter part of his life he professed to have been always attached to the Church, and offered to contribute to the establishment of one near his residence.

In June, 1802, the Parish voted to adopt the constitution and canons of the Episcopal Church in the United States and to conform thereto, but I find no vote requesting admission to union with the diocese of Massachusetts or with the Eastern diocese, but in those days of irregular proceedings the vote passed was probably considered sufficient, as the Parish were duly notified of the meetings of several diocesan conventions in Massachusetts for the choice of a Bishop, and in 1806 they for the first time elected delegates to the conventions of Massachusetts, and subsequently to that anomalous thing, the Eastern diocese. Bishop Griswold also took charge of the Churches in Maine, and visited them previous to 1817. The Parish also contributed to the Bishop's support, but I find only one receipt of the Treasurer of that fund.— When an attempt was made to raise a permanent fund, either by donations or annual contributions, the interest of which should be applied to the Bishop's support, two members of this Parish subscribed and paid their subscriptions for a long course of years. Latterly a collection was made at Church, near the time of the Bishop's visit, and given to him, and which was always more than sufficient to pay the extra expense of the Bishop in visiting this Parish. During the latter part of his life his visits were annual.

In the spring of 1817, Bishop Griswold informed the Parish that he had engaged the Rev. G. W. Olney, of Providence, to officiate for them; but, although Mr. Olney set out immediately, he did not reach here till August, having stopped first at Portsmouth, where

he preached for Rev. C. Burroughs absent on a journey, and then at Portland, where the Church had been shut up since 1808. After preaching here 2 Sundays, Mr. Olney went back to Portland, and did not return again till October, when he was chosen Rector, with a salary of $700 and the parsonage. Mr. Olney had naturally uncommon powers of voice, which he had cultivated with great care, and had acquired great skill in its management, having, like Whitefield, before he became serious, been a constant attendant at the theatre. He had also great sensibility and excited the sympathy of his hearers, and, whenever he preached, drew crowded audiences, the older persons comparing him to Whitefield, whom he was thought much to resemble in manner. He accepted the invitation of the Parish, and was instituted by the Rev. C. Burroughs Nov. 17, 1817. Mr. Olney was an inmate of my family from his first coming here till the following spring, when he was married to Miss Clapp, of Portland, whose father was reported to be the richest person in Maine.

Soon after Mr. Olney's settlement one of the Parish brought from Newburyport an account of the Sunday School just established there; at the same time an article was read from the London Christian Observer stating the benefits arising in England from the establishment of Sunday Schools. An interest in the subject was excited, and it was proposed that we should have one here, there being none in the neighborhood, and I believe, in the State. Mr. Olney was consulted upon the subject, and he took it up so warmly as to give notice the next Sunday that the school would be opened the following week, although no encouragement or preparation had been made for it, and the school then opened has been continued ever since, with great benefit to the Parish, and, I trust, also to the Town, for, being for many years the only Sunday School in the place, it embraced children from all the various denominations. At first the school was under the management of middle aged gentlemen, and a portion of Scripture was expounded one Sunday in which the children were examined on the succeeding by the instructors, and when Cummings' questions were published, they were introduced into the school, besides which the children were required to commit to memory portions of Scripture. Afterwards female instructors were introduced, and to their devoted labours much of the spiritual growth of the younger portion of the congregation must be attributed.

Some of these teachers felt strongly the responsibility of the task

they had undertaken, and, besides bestowing much time for preparation for their Sunday instruction, continued to watch over and visit their scholars during the week; and one instructor had the satisfaction of bringing every individual of a large class to renew their baptismal vows in the Apostolic ordinance of Confirmation.

Mr. Olney had been here but a short time before his celebrity as a preacher spread through the country. The Church was crowded, the aisles filled, and numbers were baptised and admitted to the communion. So many persons were desirous to attend Church who could not be accommodated that, in December, when Mr. Olney had only been instituted 6 weeks, the Parish voted that a new Church should be built, provided the expense could be defrayed by the sale of pews. The Rev. S. F. Jarvis, of New York, who had a fine taste in Church architecture, to which he had given much attention, and was also skilful in drawing not only the general designs, but also the working plans, kindly offered to draw a plan which with some reduction in size and some slight alterations, was adopted, and, an individual having offered to give the Parish for the location of the Church any land that he owned, a committee was appointed to select the lot, who selected the spot on which the Church now stands. A condition was put into the deed with the approbation of the Parish that the Church to be erected on the land granted, should be exclusively appropriated to the worship of God, and never used for secular purposes.

A ground plan was made of the Church, and 4 pews were set aside as free, and one for the Rector, the others were marked at various prices, from $50 to $250,. the aggregate value being $10,290; and a sale at public auction for the choice of pews was made on the 2d Saturday of June, 1818. A member of the Parish had previously offered that if the sales amounted to $8000 he would contract to complete the Church for the pews. Notwithstanding the sale was adjourned and the clerk notified the individual members to come and select their pews, the sale never amounted to nearly that sum, but R. H. Gardiner, the individual above referred to, assumed the contract, notwithstanding, and agreed to complete the Church agreeable to the plan adopted, the Parish transferring to him the notes received for the sale of pews, and promising to convey to him the unsold pews when the Church should be completed. The pew notes, with the premiums transferred to him amounted to $5025.84, but notes amounting to $1210.40 were given back to the promisors on account of their

inability or unwillingness to pay, leaving $3815.44 as the amount of good money raised from purchases. The Church cost originally $14171.47, deduct good pew-notes $3815.44, making the cost of the Church $10356.03 more than the sale of the pews. Subsequently 6 Tombs were built by the same individual at the cost of $303.06. It was intended that the sale of these Tombs should procure an Organ, but before any sales took place, he presented the small Organ now in the Lecture Room, to the Church, and with the consent of the Parish he retained two of the Tombs and the proceeds of the others as sold were appropriated to Church Objects, principally towards the Lecture Room.

The Wardens leased the Old Church to the Town for the term of 20 years to be used as Town House, and received therefor the sum of $400, which was appropriated to the purchase of a bell of which the town were always to have the use on the occasion of notifying meetings of the inhabitants. The Old Church was not kept in good order, and, as the Town increased, the young men became desirous of a better and more convenient Town Hall and the 4th of July, 1833, was celebrated by a bonfire of the old Church.

The corner stone of the new Church was laid on the 31st May, 1819, with the services and ceremonies usual on such occasions, the religious services were principally in the Old Church, and an address on the new foundation was delivered by the Senior Warden. The Judges and officers of the Supreme Court being in town attended on the occasion. About this time, a question having arisen as to the legal identity of the Episcopal Society in Pittston incorporated in 1793 with St. Ann's Church, Gardinerstown, endowed by Dr. Gardiner, an act was obtained from Massachusetts in the spring of 1819, establishing their identity, and giving them the new name of Christ Church, Gardiner. When the new Church came to be occupied a diffierent mode of supporting public worship became necessary. Previously the pews had all belonged to the Society, and were rented, and the rents and the legacy paid the greater part of the expenses of the Parish; the balance was made up by a collection every Sunday at Church, and by small assessments on the parishioners. The Sunday collection, which at one time was universal throughout New England, became distasteful and was discontinued.

In 1803, when the Town was incorporated, the law of Massachusetts requiring every Town to support Public Worship was here

brought into operation and the Town raised $200 annually for the support of Public Worship till the law was repealed; and, as there was no other religious society in town, the whole went into the Parish treasury. Afterwards, when the Methodist Society was established, individual members, having by law the right so to do, directed that their proportion of the $200 should be paid to the Methodist Society, but the whole amount thus diverted was very trifling. The sum assessed upon the members of the Parish was assessed according to their valuations in the Town Books. This operated very unequally, for one man, having a valuable real estate mortgaged for its full value, was taxed heavily, while another, whose property consisted in notes or similar securities which escaped the eye of the assessor, paid but a mere trifle. This inequality while the amount raised was trifling, was disregarded, but when the assessments of the Parish had principally to be paid by assessments on property, the inequality was felt, and the system had to be abandoned and the present system of subscription, liable to very great objections, was adopted.

Mr. Babcock not liking the Parsonage House, and declining to live in it, and having no taste for the cultivation of a farm or garden, advised that the Parsonage should be sold, and upon petition to the Legislature, authority was given by an act passed in 1841, to the Wardens with the consent of the Vestry, to sell the glebe, the proceeds, excepting what was necessary for a parsonage house, to be funded, and the income to be applied to the repairs of the house and support of the Rector. 5 lots were reserved for the erection of a future Parsonage, and the rest sold, excepting a piece, over which the Town had laid a road, but, as it was proved, not legally a road. The sales have amounted to $6185, and the land unsold is worth nearly $2000. The permanent income of the Parish is:

From Interest and Parsonage lots sold,	$371
" Legacy,	102
" Bank Dividends,	27
" Rents of Pews given to the Parish in the New Church, devoted to special purposes,	185
	$685

but sales have taken place which which will vary this item. The remaining lots on the Parsonage will probably add $120 to the in-

come. There are few Parishes where the people are so little burdened for the support of Public Worship.

In 1820 Maine was set off from Massachusetts, and was admitted into the Union as a separate state, by which it was supposed that the ecclesiastical connexion of Maine with Massachusetts was also dissolved. A correspondence upon the subject took place between the principal members of the only two Churches in Maine, Christ Church, Gardiner, and St. Paul's, Portland, which resulted in the call of a special convention, which was holden at Brunswick on the 5th Sept., 1820. At this meeting the Episcopal Church in the diocese of Maine was regularly organized and delegates were chosen to attend the approaching general convention and request the admission of Maine as a distant Diocese into the Union. As the case was novel, and as neither Massachusetts nor the Eastern Diocese had been consulted or had taken action upon this subject, much demur and some days' delay took place before the general convention acceded to the request of Maine, but it was finally granted with little opposition, and the delegates for the new diocese were admitted to seats in the convention.

On Wednesday, the 19th day of October, 1820, the new Church was consecrated. A large number of the Clergy and friends of the Church in other States were expected to attend, but, after a summer of severe drought, in the Friday night preceding the day of consecration, commenced a drizzling rain, which continued to increase till the rain fell in torrents, and, before Tuesday, every bridge and many of the Mills and dams on the Androscoggin had been carried away, and the freshets had been very destructive upon the Kennebec and its tributaries. Two clergymen, unable to cross at Brunswick, went up the River to Lewiston, and crossed the river but a short time before the bridge which they had crossed was carried away. In many places between this and Hallowell the road was impassible and travellers had to go into the fields to cross the brooks above, and in one place, near where Mr. Sheldon lives, the only mode of getting from one part of the road to another was by a ferry boat. Notwithstanding these circumstances, and notwithstanding the weather continued wet and unpleasant, yet the House was filled at an early hour. Seven clergymen were present, including the Bishop, and the hearts of the congregation, after their long years of gloom and depression, gladdened at the prospect of worshipping with a Pastor in whom they had then full confidence, and in an appropriate edifice exclu-

sively devoted to the service of God. In his usual performance of the service Mr. Olney did not confine himself to the order prescribed by the rubrics, but generally materially curtailed the service, and, though he did not formally exchange with clergymen of other denominations, he was in the habit of preaching in most of the Congregational meeting-houses in the neighborhood, and the Church was once shut up on Ash Wednesday, because Mr. Olney had engaged to preach at Vassalboro' on that day before an assembly of Congregational ministers.

The first circumstance that materially affected Mr. Olney's popularity was the part he took respecting a dance given in the village. As soon as he heard that it was to take place, he was indefatigable in his endeavors to prevent it, or, at least, to keep all his flock from participating in it, and obtained promises, which were not all kept, from several professedly devoted to him, to take no part in the affair. The Ball took place, and one of those who had promised Mr. Olney not to attend, and who was a communicant, acted as manager. The communion was shortly afterward administered, and Mr. Olney forbid all those who had attended this dance to present themselves on that occasion at the Lord's table. This assumption of power gave great offence, as well to those who had not attended the dance as to those who had. The subject of the lawfulness of professed Christians engaging in worldly amusements had previously been brought before the general convention by petitions requesting the passage of a Canon prohibiting the administration of the communion to persons who attended dances, horse-races, and other worldly amusments; but after full discussion, the convention did not think it expedient to pass any law upon the subject, but left it to every man's conscience to judge how far he could, consistently with his Christian profession, mingle in pleasures, which, though not positively sinful, might tend to draw off the heart from God. Mr. Olney had therefore assumed a power not only not granted, but which had been positively refused to its ministers.

Some of those thus repelled ceased to attend public worship, and others have ever since abstained from the communion; and, when it was known, some years subsequently, that Mr. Olney had attended a large Ball at Washington on Saturday night, and remained till after midnight, those now repelled became still more estranged from the Church. Mr. Olney gradually lost his interest in the services. That beautiful voice, which at first could not go

through the service without betraying the emotions of its possessor as it pronounced particular passages, gradually became languid and lifeless, and the same discourses which, at first, coming warm from the heart, reached at once to the heart of the hearer were latterly read without emotion, and heard with indifference. The congregation fell off and parishioners withdrew, and March 16, 1825, Mr. Olney voluntarily offered the relinquishment of $100 of his salary, which, at a subsequent meeting, the Parish accepted, assigning as a reason their diminished numbers; and March 30th, 1825, Mr. Olney notified the Parish that he had neither "health, strength or spirits" to continue his labours, and that he should resign the following spring; and March 31, 1826, Mr. Olney wrote to them that he should leave the 10th April, which, accordingly, he did.

When Mr. Olney came into Maine there were no Episcopal clergymen in the State. The Church at Portland had been closed for many years, and the Church here kept open only with lay reading, with congregations varying from 5 to 60, averaging perhaps not more than half the latter number. His preaching at Portland on his way here stimulated the people to resuscitate their Parish, and the following year they invited Rev. P. S. Tenbrock to be their minister, and here Mr. Olney attracted such numbers that the Old Church could not hold them, and the new Church was built under his auspices, and the communicants were increased 7 or 8 fold, and, tho' some subsequently drew back, yet the Parish acquired strength under his ministry, and he left it in a much better state than when he came. Mr. Olney had also, in conjunction with the laymen of St. Paul's and Christ Church taken an active part in getting Maine forward into a distinct diocese, and acknowledged by the General Convention as such. After Mr. Olney left Gardiner, he retired to a farm in Scarboro', given him by Mr. Clapp, and rarely attended the services of the Church, even when he was in Portland.

During the summer of 1826, Rev. B. C. Parker preached here for a number of weeks, and there was a strong desire in many to give him an invitation to settle, but, there being great diversity of opinion upon the subject, it was not brought formally before the Parish, and Mr. Parker's name does not appear on the records.

In the latter part of 1826, Rev. E. M. P. Wells was invited to preach here, and accepted the invitation, and the following March he was invited to preach for a year, or till such time during the

year "that the Parish could offer him a permanent settlement." In August Mr. Wells thought that the Parish had had sufficient opportunity to become acquainted with him, and therefore asked their permission to leave. Two Parish meetings were called upon the subject, and, tho' there was a majority in favor of giving Mr. Wells an invitation to settle, yet the wish was not sufficiently general to render it expedient, and the Parish voted to express to Mr. Wells their regret that its state did not justify them in offering him a settlement. Mr. Wells was very zealous and devoted in the performance of his duties, but it was thought his eccentricities were too great to allow him to become a useful Pastor. While officiating here the Missionary Society asked and obtained permission of the Wardens and Vestry that Mr. Wells should go to Saco for a few Sundays, where it was said that there was an opening for the Church. Mr. Wells went and then laid the foundation of the society which still exists in that place.

After Mr. Wells left, we were again reduced to lay reading, but, in the autumn of 1827, the Rev. T. S. W. Mott came and preached. In Oct. he was invited to preach for three months, which invitation he accepted, but in Nov. he became alarmed on account of his health, and requested to be released from his engagement, that he might spend the winter at the South. This was granted, but with an understanding that, if his health permitted he would return to us in the Spring, and so acceptable had been his services that the Parish would not have been willing to settle anyone else as long as they could hope that he would return. (The Bishop sent the Rev. W. Horton to preach for us during the winter. He left early in the spring, when Rev. N. M. Jones preached a few Sundays, and when he left was invited to return, but, when it was understood early in July that Mr. Mott would come back, the Wardens, by the direction of the Vestry, wrote to Mr. Jones that, as they considered themselves under a previous obligation to Mr. Mott, they wished, if agreeable to him that he would relinquish his expectations of returning to them.)

Mr. Mott spent the winter in North Carolina, where he received and accepted an invitation to become Rector of a parish.—He returned to the North early in the following summer, and as soon as we heard of it, he was engaged to return here, which he did, and the Parish, not knowing of his engagement in North Carolina, invited him in August to become their Rector, with a salary contingent upon the number and wealth of the parishioners, but in

no case to exceed $800. Mr. Mott was instituted Rector by Rev. C. Burroughs, who had previously officiated at the institution of Rev. G. W. Olney.—The services upon the occasion, from the depth of feeling shown by Mr. Mott, and the interest felt in him by the people, were uncommonly interesting. The next Sunday Mr. Mott preached upon the duties of a Parish to its minister, and told the people that the following Sunday he should preach upon the reciprocal duties of a pastor to his people, but in the evening of the former day he was taken with a slight bleeding at the lungs, and became so alarmed that he left the next day for the South, promising to return in the spring.

The Rev. Lot Jones was engaged to supply Mr. Mott's place during his absence. His preaching was not popular, but the purity and excellence of his character and his conscientious devotion to his duties gained him universal respect and esteem. Mr. Mott had written to the Parish that he should not be able to return in the summer of 1829, but left it with them to continue or dissolve the connexion as they should deem most expedient, and, at a meeting of the Wardens and Vestry in May, it was voted not to dissolve the connection with Mr. Mott, but to invite Mr. Jones to continue his services. This, however, he declined.

In June, 1829, Rev. Isaac Peck came, and preached for 3 months, at the expiration of which period he was invited to preach for three months more, and in March, 1830, Mr. Mott wrote the Parish that he no longer indulged the hope that his health would bear the rigors of a Northern climate, and therefore requested to relinquish the Rectorship of Christ Church, and the resignation was accepted. Notwithstanding Mr. Mott's inability to say no which involved him in conflicting engagements, he seemed well calculated to build up a Parish and obtain the affection of the people. His sermons were well written, and commanded the attention of his hearers, and great benefits were expected to result from his ministry. As soon as Mr. Mott's resignation had been accepted, a Parish meeting was called and Ap. 19th, 1830, Rev. Isaac Peck was elected Rector, with a salary of $600, he to relinquish the use of the Parsonage house and lot. Mr. Peck accepted the invitation, and was soon after regularly instituted, though he never considered this as his abiding place, but as a step to a most extensive field of usefullness. Mr. Peck was a man of good talents, and wrote excellent sermons, with which he took great pains. The Church, however, did not grow much under his ministry, and in October, 1831,

having obtained an invitation to Troy, N. Y., he notified the Parish that he resigned the Rectorship to take effect the following 1st November.

In the spring of 1832, the Rev. Joel Clap of Woodstock, Vt. preached here a few Sundays, and on the 8th May received an invitation to settle as Rector, with a salary of $700 and the parsonage house, provided the subscription list with the other funds would amount to that sum, after paying the necessary current expenses of the Parish. Mr. Clap accepted the invitation, and a subscription was raised to aid in furnishing the parsonage and preparing it for his reception, and he was instituted Rector of the Parish. During the early part of his ministry the parish exhibited symptoms of growth, but the congregation diminished, as did the list of those who had agreed to support public worship. The Rector attributed this to the fact that a majority of the pews were held by a single individual, and that, if this evil could be remedied, the Parish would at once recover and show increased vigour. As soon as the proprietor of these pews heard the suggestion, he informed the Parish that he would most cheerfully convey to them all the pews he owned in the Church, excepting those required for the convenience of himself and family.

In Nov., 1839, Mr. Clap communicated to the Vestry a letter which he had received from Bishop Hopkins of Vermont, informing him that his old Parish at Woodstock were anxious that he should return to them, and expressing his own desire that he would comply with their wishes. The Vestry, in reply, expressed their willingness that he should act according to his own sense of duty. During the winter Mr. Clap kept up a correspondence on the subject with his friends in Woodstock, and in the spring wrote a letter to the Parish, stating the invitation he had received, and tendering his resignation; and, at a Parish meeting held March 25th, 1840, the resignation was accepted, at the same meeting the Parish voted, that he should be requested to continue his ministrations till the succeeding 1st July, to which he acceded.

Tho' there was a falling off in the Parish during the latter part of Mr. Clap's residence here, yet it had, upon the whole, grown and strengthened under his ministry, and he left it in a healthy state. The number of communicants had increased, the general seriousness of the members had improved, and the congregation, upon the whole had not diminished. Mr. Clap met a warm welcome from his old friends at Woodstock, and it is gratifying to his

many friends here to know that he is now very pleasantly situated in a good Parish at Bellows Falls, lower down Connecticut River.

During his ministry the Swedenborgians, almost all of whom belonged to the Parish, and some of whom were among the most active members of the society, seceded in a body. The doctrines of Swedenborg were first brought into this place in 1810, by Mr. Savels, for many years a Warden of the Church. From him, the opinions slowly but gradually extended to other members of the society, and, tho' the converts still continued to attend Church, and some of them the communion, yet they had their private meetings, where the works of Swedenborg were read aloud, and they gradually increased till they had attained sufficient strength to form an independent society.

In 1839 the Parish voted to build a lecture room, provided a sufficient sum could be raised by subscription to defray the expense. In March, 1841, the young ladies' society presented to the Parish the sum of $550, towards defraying the expense of the lecture room. They had previously, in 1837, presented the Church with the very beautiful Oxford edition of the Bible now on the reading desk. They had also presented the large chandelier hanging in the centre of the Church. At a Parish meeting held the 20th March, 1841, Mr. Richards presented a plan for the lecture room which was approved, and he offered to build and furnish it, provided the sum of $1,000 could be raised for that object. Mr. Richards' proposal was accepted and he was appointed the committee to raise and collect the subscription. Before doing this Mr. Richards commenced work upon the lecture room, which cost considerably more than the estimated expense, and the subscription never amounted to $1,000. The differences were paid by Mr. Richards. Much objection was at first made to the present location of the Lecture Room, on account of interfering with the graves and burying ground, but, by the conciliatory course adopted by the Parish, the unpleasant feeling subsided, and no evil arose from the present location.

Previous to Mr. Clap's leaving, the Wardens and Vestry chose a committee to invite some clergyman here, with a view of his becoming that gentleman's successor; and one of that committee being in New York in June, and having also a commission from the Parish at Augusta to look out for a clergyman for them, engaged Rev. Wm. R. Babcock, about to graduate at the General Theological Seminary, to come down to Kennebec, with a view to

taking one of these situations.—Mr. Babcock came down early in July, when the Rev. Mr. Salter was preaching acceptably at Augusta. Although Mr. Babcock had not then taken orders, and of course did not preach, the people were so much pleased with his conciliatory manners, and he was so highly recommended by those clergy and professors at New York who had been well acquainted with during his seminary course, that they gave him an invitation to become their Rector. Mr. Babcock's friends knew nothing of Maine, and were very averse to his coming here, but, before leaving the seminary, he had determined to commence his ministry by one or two years of missionary duty, and no missionary field appeared to him more promising than that of Maine, and he accepted the invitation to take effect upon the following 1st of October.

Mr. Babcock's ministry was unusually blessed among us. Tho' coming fresh from the seminary without experience, yet his sympathy with the feelings of others, his kindness, his gentlemanly manners, but, above all, his uncommon practical sound sense, united with great independence of action and deep piety, immediately gained him general confidence, the respect of the community at large, and the strong affections of a large portion of his parishioners. Mr. Babcock's influence was not like the torrent, sweeping all before it, but like the gentle dew, felt, not seen. Under his ministry the progress of the Parish was constant. The number of communicants was doubled, and a great increase of seriousness among those who had not yet acknowledged publicly their Christian obligations, and there was a continued increasing attendance upon public worship. During his ministry the ladies carpeted the Church.

Having a fine taste in music, and being very fond of it, he was desirous that the Church should have a better Organ. A subscription was opened for the purpose, and Mr. Babcock headed the paper with his own name for $100. He had it built at Newburyport for $1550, but the instrument was said to be such as $2000 are usually paid for. Besides his own subscription, Mr. Babcock made several journeys to Newburyport on account of it at his own expense. Mr. Babcock was in feeble health when he came here to commence his labors, and, with very few discourses prepared for the pulpit, and having very little opportunity to exchange, the preparation of sermons occupied a large portion of his time. He had also adopted the opinion, that, however useful a

clergyman may make his instructions from the pulpit, that he can make himself stlll more useful by visiting from house to house, and in social intercourse leading the minds of his people, as occasions offered, to those subjects which concern their everlasting peace. This was done with great judgment, but it took much time, so that he had none left for study or recreation, and notwithstanding his summer vacation, during which, however, he could never wholly free his mind from the cares of his Parish, he frequently complained that his incessant labour was prostrating both mind and body, and that he felt that the respite of a year from care and mental labour was requisite to restore the vigor of his mind and constitution.

Accordingly, in April, 1847, he wrote to the Wardens that, however painful, he was constrained to relinquish the Rectorship of the Church. The correspondence on file shows the real feelings of the parties. It is difficult to express the grief and dismay felt by a large portion of the Parish when the contents of Mr. Babcock's letter were first known. Many could not sleep for nights, and most felt that a very tender tie was about to be severed. As Mr. Babcock's intention to resign was known some days previous to the Easter meeting, time was given for reflection on the best course of action to be adopted, and it was thought that it might afford an opportunity of obtaining what had been so repeatedly and strongly recommended by our provisional Bishop, Dr. Henshaw, in his pastoral addresses, a chief shepherd for our diocese. A lingering hope was also entertained that, after the recovery of his health, Mr. Babcock might return. The Parish, therefore, at their annual meeting, requested Mr. Babcock to withdraw his resignation, and continue Rector of the Parish till the Autumn, when they hoped, if he felt his health sufficiently re-established, he would return to them, and, if he did not, that the diocese would then probably have the members and presbyters canonically requisite for the choice of a Bishop who might become the rector of our Church. From letters received from Mr. Babcock during the summer it became evident that he would not come back here, for he observed that his large stock of sermons, which would be nearly useless if he returned here, would save him a vast amount of labor in a new Parish.

The clergy of the diocese intimated to different members of the society that the Rev. Dr. Burgess, of Hartford, would be the person whom they should select to preside over the diocese, if it

would meet the approval of the Parish that he should become their minister, for which situation they considered him eminently qualified. The suggestion was acted upon, and Sept. 15, 1847, Dr. Burgess was unanimously chosen Rector with a salary of $1000 per annum; and, at a special convention of the diocese holden at Portland for the purpose, at which there were present delegates from all the Churches, and from most of them the full number. Dr. Burgess was unanimously elected Bishop of the Protestant Episcopal Church in Maine, and God, who so frequently overrules apparent evils for the spiritual good of his people put it into the heart of the Bishop-elect to sever his relations with a people whose pastor he had been for many years, and who were devotedly attached to him, and accept the invitations given him in Maine, and where the prospect of increased usefulness could be the only inducement for leaving so many powerful and interesting associates. What therefore appeared to us a year since as a very great calamity has been overruled for our good, and our former beloved Pastor has the prospect of greater usefulness in his new sphere of labour at St. Peter's, Salem, where he still feels a deep interest in his former flock, of whose welfare, collectively and individually, he desires to be kept constantly informed. Dr. Burgess was consecrated Bishop of the diocese of Maine at Hartford, Oct. 31, 1847, and entered upon his duties as Rector of this Parish the following Sunday.

*APPENDIX II.

A PEDIGREE AND GENEALOGY OF DR. SILVESTER GARDINER.

George Gardiner[1] (The Emigrant),* in 1635 was admitted an inhabitant of Aquidneck, R. I. B. ——, d. about 1677. M. (1) Herodias (Hicks) Long; (2) Lydia Ballou, d. 1722. Their children; 1, Benoni[2]; 2, Henry[2]; 3, George[2]; 4, William[2]; 5, Nicholas[2]; 6, Dorcas[2]: 7, Rebecca[2]; 8, Samuel[2]; 9, Joseph[2]; 10, Lydia[2]; 11, Mary[2]; 12, Peregrine[2]; 13, Robert[2]; 14, Jeremiah[2].

1. Benoni Gardiner[2], b. at King's Town, R. I., d. 1731. M. Mary, daughter of ——. B. 1645, d. Nov. 16, 1729. Their children: 1, William[3], b. 1671, d. 1732; 2, Nathaniel[3]; 3, Stephen[3]; 4, Isaac[3], b. Jan. 7, 1687; 5, Bridget[3].

1 William[3], oldest son of Benoni, b. 1671, d. 1732. Children: 1, John[4]; 2, William[4]; 3, Thomas[4]; 4, SILVESTER[4]; 5, Abigail[4], m. (1) Caleb Hazard, (2) William Robinson; 6, Hannah[4], m. Rev. Dr. James McSparran; 7, Lydia[4], m. Capt. Josiah Arnold.

2. Henry[2], b. 1645 at King's Town, R. I. M. (1) Joan; (2) Abigail Remington, daughter of Edward and Abigail (Davis) Remington. Children: 1, Henry[3], b. 1691; 2, Ephraim[3], b. 1693; 3, William[3], b. 1697.

3. George[2], b. —, d. 1724. M. Tabitha Tefft. Children: 1, Joseph[3]; 2, Nicholas[3]; 3, Samuel[3]; 4, Robert[3]; 5, John[3]; 6, George[3]; 7, Hannah[3]; 8, Tabitha[3]; 9, Joanna[3].

4. William[2], b —, d. 1711. M. Elizabeth ——. Children: 1, William[3]; 2, Ann[3]; 3, Elizabeth[3]; 4, Rebecca[3]; 5, Susanna[3]; 6, Dorcas[3]; 7, Tabitha[3]; 8, Rachel[3].

*[This genealogy has been carefully traced by Mr. John Hays Gardiner, of Longwood, Mass., and is compiled from the best authorities upon the subject..]

5. Nicholas,[2] b. 1654, d. 1712. M. Hannah ——. Children: 1, Nicholas[3]; 2, Ezekiel[3]; 3, George[3].

6. Dorcas[2], m. John WATSON. Children: 1, John[3]; 2, Samuel[3], 3, William[3]; 4, Frances[3]; 5, Ann[3]; 6, Herodias[3].

7. Rebecca[2], became second wife of John Watson. Child: 1, Samuel[3].

8. Samuel[2], m. Elizabeth —. Child: 1, Samuel.

9. Joseph[2], m., 1693, Catharine Holmes, b. 1673, d. 1758. Children: 1, John[3]; 2, Robert[3]; 3, Francis[3]; 4, Joseph[3]; 5, George[3]; 6, Catharine[3]; 7, Lydia[3].

10. Lydia[2], m., 1689, Joseph SMITH. Children: 1, Israel[3]; 2, Lydia[3]; 3, Sarah[3]; 4, Joseph[3]; 5, Robert[3]; 6, Alice[3]; 7, William[3]; 8, David[3]; 9, Jeremiah[3].

11. Mary[2].

12. Peregrine[2].

13. Robert[2], b. 1671, d. 1731.

14. Jeremiah[2], m. Sarah —. Child: 1, a daughter[3].

4 SILVESTER GARDINER[4], b. 1707; d. 1786, at Newport, R. I. m. (1) Anne Gibbins, of Boston; (2) Love Eppes, of Salem; (3) Catharine Goldthwaite, of Boston. Children by (1):

1 John[5], b. 1731, d. 1793. m. Margaret Harries, of Haverfordwest, Wales. Children:

1 John Silvester John[6], b. 1765, d. 1830. m. 1794, Mary Howard of Augusta. Children:

1 William Howard[7], b. 1797, d. 1882. m., 1823, Caroline Perkins, b. — d. 1867. She was the daughter of Thomas Handasyde Perkins of Boston. Children:

1 William Prescott[8], b. 1824, d. 1860.

2 Edward[8], b. 1825, d. 1859. m. Sophia Mifflin of Philadelphia. Children:

1 William Howard[9], b. — m. Helena Lawrence Baird of Philadelphia. Children:

1 William Howard[10], b. 1875.

2 John Pennington[10].

3 Edward Carey[10].

2 Eugenia[9].

3 Edward[9] Gardiner.

4 Elizabeth[9], m. Glendower Evans; d. —

5 Maud[9], d. unmarried.

3 Mary Cary[8], b. 1827, d. 1863. m., 1856, William Nye JARVIS of Boston. (No children.)
4 John Silvester[8], b. 1830, d. 1856. (Unmarried.)
5 Caroline Louisa[8], b. 1832, d. 1888. (Unmarried.)
6 Charles Perkins[8], b. 1836, m., 1864, Emma Fields Glidden. Child:
1 Mary Caroline[9], b. 1867, m., 1887, William Robinson Cabot. Child:
1 Mary Geraldine[10], b. 1892.

2 Mary Louisa[7], b. —, d. —. m. John Peck CUSHING of Boston. Children:
1 John Gardiner[8], b. —, d. —. m. Susan Dexter. Children:
1 John[9].
2 Alice[9].
2 Thomas Forbes[8], b. —. Child:
1 Edith[9].
3 Robert Maynard[8], b. —. Children:
1 Grafton Dulany[9].
2 Mary Louisa[9].
3 Howard Gardiner[9].
4 Olivia[9].
4 William[8], b. —, d. —.
5 Mary Louisa[8], b. —. m. Edward BOIT. Children:
1 Edward D.[9], d. young.
2 John[9], d. young.
3 Florence[9].
4 Jane Hubbard[9].
5 Mary Louisa[9].
6 Julia Overing[9].
3 Elizabeth[7]. (Unmarried.)

2 Anne[6], b. —, d.—. m. Ja
1 Alfred[7], b. —, d. —
2 Llewellyn[7], b. —
3 Louisa[7], b. —

3 William[6], b. —, d.
Allen of Boston;

1 Margaret Harries[7], b. —, d. —. m. Thomas NELSON of Castine ; child :
1 Margaret Patterson[8], m. Rev. Thomas F. FALES.
2 George[7], m. Caroline Tallman of Bath ; child :
1 William[8], b. —, d. —. (Unmarried.)
3 Mary Anne[7], b. 1812, d. —. m. Isaac ELDER of Portland ; child :
1 Mary Anne Osgood[8], b. —.

2 William[5], b.—d.—(Unmarried.)

3 Anne[5], b.—d.—1807. m. Col. the Hon. Arthur BROWNE, son of the Earl of Altamont. Child :
1 John Browne[6], b. — d. 1814. m. 1784, Rosa Mary, daughter of Adm. Sir Richard Hughes, Bart. Children :
1 Arthur[7], of Newtown Roscommon, Ireland, b. 1786, d. 1870. m. 1814, Anna Elizabeth, daughter of Capt. Richard Clements. Children :
1 Thomas Blakeney[8], b.—d.—(Unmarried,)
2 John Irwin Clements[8], Capt. R. N. [Also two other sons and five daughters, most of whom are now living in England and Ireland.]
2 George Townsend,[7] who had a son and three daughters.

4 Hannah[5], b. 1744. d. 1796. m. Robert HALLOWELL of Boston, b. 1739, d. 1818 ; children :
1 Hannah[6], b. 1773, d. 1796.
2 Nancy[6], b. 1774, d. 1775.
3 Anne[6], b. 1776, d. 1800.
4 Rebecca[6], b. 1777, d. 1779.
5 Robert[6], b. 1782, d. 1864.
[His name was changed to ROBERT HALLOWELL GARDINER.] m. 1805, Emma Jane Tudor of Boston, b. 1785, d. 1865. Children :
1 Emma Jane[7], b. 1806, d. 1845. (Unmarried.)
2 Anne Hallowell[7], b. 1807, d. 1876. m., 1832, Francis RICHARDS, b. 1805, d. 1858. Children :
1 Francis Gardiner[8], b. 1833, d. 1884. m. Anne Ashburner, daughter of Samuel Ashburner of London. Children :
1 Francis Ashburner[9].
2 Anne Hallowell[9].

2 George[8], b. 1837, d. 1837.
3 George Henry[8].
4 Sarah[8], b. 1840, d. 1855. (Unmarried.)
5 John Tudor[8], m. Cora Howard. Children:
1 Amy[9].
2 Madelene[9].
3 Dorothy[9], b. 1877, d. 1878.
4 Ruth[9].
6 Robert Hallowell[8], m. Ellen Swallow.
7 Henry[8], m. Laura Elizabeth, daughter of Dr. Samuel G. Howe. Children:
1 Alice Maud[9].
2 Rosalind[9].
3 Henry Howe[9].
4 Julia Ward[9].
5 Maud[9], b. 1881, d. 1882.
6 John[9].
7 Laura Elizabeth[9].

3 Robert Hallowell[7], b. 1809, d. 1886, m. 1842, Sarah Fenwick Jones, b. 1814, d. 1869. (No children.)
4 Delia Tudor[7], b. 1812, d. 1836; m. 1834, George Jones. (No children.)
5 Lucy Vaughan[7], b. 1814, d. 1847. (Unmarried.)
6 John William Tudor[7], b. 1817, d. 1879; m., 1854, Anne Elizabeth (Hays) West, daughter of John Hays of Carlisle, Penn; children:
1 Robert Hallowell[8], m. Alice, daughter of Edward Bangs, of Boston; children:
1 Robert Hallowell[9].
2 Alice[9].
3 Silvester[9], b. 1888, d 1889.
4 Anna Lowell[9].
5 William Tudor[9].
2 Eleanor[8].
3 Anna Hays[8], b. 1859, d. 1860.
4 Francis Richards[8], b. 1860, d, 1880.
5 John Hays[8].
6 John Tudor[8].

7 Henrietta[7], b. 1820, d. 1880; m, 1846, Richard SULLIVAN. (No children.)

8 Frederic[7], b. 1822, d. 1889; m. Caroline, daughter William Vaughan of Hallowell; children:
1 Emma Jane[8]. m. 187-, Rev. Henry FERGUSON of Stamford, Conn. Children:
1 Samuel[9].
2 Eleanor Margaret[9].
3 Henry Gardiner[9].
4 Charles Vaughan[9].
2 William Tudor[8], b. 1850, d. 1863.
3 Frederic[8]. m. 1886, Sallie Merrick of Germantown, Penn. Children:
1 Frederic Merrick[9].
2 William Henry[9].
3 Francis Vaughan[9].
4 Henrietta[8].
5 Alfred[8], b. 1862, d. 1879.
9 Eleanor Harriet[7].

5 Rebecca[5], b.—d.—.m. 1763, Philip DUMARESQ of Boston, b. 1738.
1 James [6], b. 1771, d. 1826. Drowned in the Kennebec River. m. 1797, Sarah, daughter of Ebenezer Farwell, of Vassalboro, Maine. Children:
1 Philip[7], of Swan Island, b. 1804, d. 1863. m. 1836, Margaretta, daughter of Francis Deblois of Boston. Children:
1 Philip Kearney[8], m. Sophia Hurlbert; children:
1 Philip[9].
2 Sophia Lillian[9].
3 Margaretta[9].
4 Colette[9].
2 James Saumerez[8], m. Lucy Hazeltine; child:
1 James Saumerez[9], d. 1878 aged 5 years.
3 Herbert[8], m., 1873, Julia Jordan; children:
1 Jordan[9].
2 Margaretta[9], d. young.
4 Francis[8].
5 Margaretta[8], b. 1837, d. 1849.
6 Frances Perkins[8], b. 1840, d. 1855.
7 Florence Saumerez[8], m., 1864, George WHEATLAND; children:

1 Philip Dumaresq[9], m. Alice Ellerton Pratt.
2 Florence Dumaresq[9], m. Jacob Crowninshield Rogers PEABODY; child:
1 Richard Rogers[10].
3 George[9].
2 Jane Francis Rebecca[7]. m. Thomas Handasyde PERKINS of Boston. Children:
1 Thomas Handasyde, m. Elizabeth Jones Chadwick. Children:
1 Jessie Grant[9]. m. Charles WHITNEY; children:
1 Handasyde[10].
2 Geoffrey[10].
2 Mary[9], m. Francis Sedgwick WATSON; child:
1 Lillian[10], died aged 9 months.
2 Augustus Thorndike[8], b. —, d. 1891. m. Susan Hammond Timmins; children:
1 Henry Dumaresq[9], d. young.
2 Elizabeth Greene[9].
3 Winifred Scott Singleton.[9]
3 Philip Dumaresq[8].
4 Francis Codman[8], b. 1830, d. 1842.
5 Louisa Dumaresq[8], m. William Morris HUNT; children:
1 Morris[9].
2 Elinor[9], m. Kurt Siegesmund DIEDERICH of Berlin; children:
1 Elsa[10].
2 Ernst William[10].
3 Kurst[10].
3 Enid Dumaresq[9], m. Samuel SLATER of Providence, R. I.
4 Mabel[9], m. Horatio Nelson SLATER; child:
Esther[10].
5 Paul[9].
3 Louisa[7], m. John Rice BLAKE. (No children.)
2 Philip[6], Capt. R. N., b. 1772, d. 1806.

3 Francis[6], M. D., of Jamaica, W. I. (Had descendants.)
4 Silvester[6], d. young.
5 Anne[6], m. (1) John FERGUSON of Ayrshire, Scotland. m. (2) Charles GOW.
6 Rebecca[6].
7 Susannah[6].
8 Francis[6].
9 Hannah[6].
10 Abigail[6].

6 Abigail[5]. m. Oliver WHIPPLE of Cumberland, R. I., afterwards of Portsmouth, R. I. Children:
1 Silvester Gardiner[6]. Unmarried.
2 Hannah B.[6], m. Frederic ALLEN; children:
1 Charles Edward[7].
2 Hannah[7].
3 Eleanor Ann[7], d. —. m. Martin GAY, M. D., of Boston: child:
1 Martin[8], d.—.
4 Margaret[7], d. —. m. ELTON. (No children)
5 Augustus[7], d. —. Unmarried.

ERRATA.

Page 8. *Seth Gay* as Vestryman in *1798*; not in *1797.*

" 10. *Seth Gay* as first Vestryman in *1807*; the name of *Jedediah Jewett* should appear but once.

Page 19. The name of *Benjamin Cook* as Vestryman in *1842* should appear but once.

Page 22. For Wm. H. *Berry,* read Wm H. *Byram.*

" 31. Line 4 For *Adventures,* read *Adventurers.*

" 32. Line 6 For *James,* read *Jones.*

" 36. " 41 For *Communnion,* read *Communion.*

" 61. " 31 For *painted,* read *pointed.*

" 66. " 5 For *Long,* read *Lang.*

" 70. " 9 For *thirty-six,* read *thirty-five.*

" 77. " 12 For *parishers,* read *parishes.*

" 99. Last line, for *names,* read *name.*

Page 44. Lines 8 and 9. For *before him*, read *behind him*.
" 100. Line 5. For *nine* read *nineteen*.
" 108. Last line. For *Mercy*, read *Many*.
" 121. Line 21. For *Junior*, read *Senior*.

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